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MEN AND RELIGION
MESSAGES
CONGRESS ADDRESSES

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Men and Religion Forward Movement.

Messages of the Men and Religion Movement

Complete in Seven Volumes; including the Revised Reports of the Commissions presented at the Congress of the Men and Religion Forward Movement, April, 1912, together with the Principal Addresses Delivered at the Congress

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VOLUME I

Congress Addresses

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THE INTERNATIONAL COMMITTEE OF
YOUNG MEN'S CHRISTIAN ASSOCIATIONS

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THE CHRISTIAN CONSERVATION CONGRESS

WILLIAM T. ELLIS

If anything was needed to impart a deep note of seriousness to the Christian Conservation Congress of the Men and Religion Forward Movement, which met in Carnegie Hall, New York, April 19-24, the *Titanic* disaster would have supplied it. The solemnity which all the world felt because of this tragedy was intensified for the delegates to the Congress by the consciousness that in their representative capacity they were concerned with the affairs of two worlds; the social order that now is, and the life beyond, which stalks so close to the life that now is. In this spirit it was inevitable that the great issues of humanity and eternity should be faced.

There was an oft-expressed and all-pervading sense that the present is a time of crisis in this western world, and indeed throughout the whole earth. The industrial and commercial, the social and political and religious problems that teem in our day were driven home one after the other to the delegates, but always with the assurance that the last word for their solution remains with the gospel of Jesus Christ.

The Congress was a gathering of statesmen. The quality was higher even than the enthusiastic friends of the Congress had expected. Most of

the men were laymen, and it would be no misnomer to apply the adjective "leading" to them. An extraordinary proportion of the religious leadership of America could have been found in the Congress sessions in Carnegie Hall.

The attendance was 1338, representing thirty-seven states. Ten Canadian communities were registered, as well as eight foreign countries.

The common concomitants of conventions, such as badges and buttons and noisy effervescing enthusiasm, were totally lacking. This gathering was on a different plane. The men revealed by their very attitude toward the platform an unwonted seriousness and determination. They were ready for the strongest utterances of the strongest men. The most unexpected deliverances did not faze them. That it is the business of the Church to face fearlessly all the new problems of our complex day, and to grapple with them to a solution was a note that sounded throughout. Withal, the delegates were splendidly loyal to the old church. They spoke as churchmen, and they postulated the Church as the agency and the force that is to do the work which the twentieth century demands.

In somewhat spectacular evidence of the faith of leaders in the Church and her sufficiency, the Committee of Ninety-seven of the Men and Religion Forward Movement formally ended its own existence at this Congress. There is to-day no such thing as the Men and Religion Forward Movement, spelled in capital let-

ters. The organization has bequeathed a program of definite work to the demoninational Brotherhoods, which these are taking up. It has done the same for the local congregation. There was a manifest stirring to self-examination of existing organizations, and a questioning as to their real efficiency. To have imposed the sense of emergency upon the general agencies of all the churches was itself a considerable achievement. An agreement has been made for an annual conference of the officials of the Brotherhoods, of the International Sunday School Association, of the Laymen's Movement, of the International Young Men's Christian Association, etc. The word went out from these bodies that, so far as in them lies, they will carry into practice the lessons of the Men and Religion Forward Movement.

The Commission Reports presented to the Congress, surveyed the themes of Social Service, Evangelism, Christian Unity, Publicity, Missions, Boys' Work, and Rural Church, and afford a new body of expert literature for pastors and laymen in their work. The report on Christian Unity was called the most advanced document on this theme that has as yet been issued by any responsible body.

To name the speakers at the Congress would be impracticable in this space. Perhaps the profoundest impression was made by Miss Jane Addams, of Chicago, in her statement of the social evil as a task for the Church.

The figures of the Men and Religion campaigns presented at the Congress indicated that nearly ten thousand addresses had been delivered by the workers to about a million and a half men in more than seven thousand meetings. Aside from the central campaign cities, numbering seventy, there were more than one thousand auxiliary cities. More than seven thousand men and boys had accepted Christ as Saviour.

The team experts conducted institutes in connection with the Congress and there were two exhibit halls, showing some of their findings. The note which they have sounded throughout the campaign, that the Church should do service as well as hold services, was not lacking at the Congress. This national meeting will be remembered as marking the entrance of American churches into a new era of comprehensive Christian service.

ADDRESS OF WELCOME

JAMES G. CANNON
Chairman, Committee of Ninety-seven

On behalf of the Committee of Ninety-seven, we present our greetings and welcome you to the city of New York. We believe you could hold this Christian Conservation Congress in no better place. You men are no mere idealists and dreamers who have lost touch and sympathy with life in speculating on the world to come; but, inspired by a sublime faith in the future life, you are putting your faith and your ideals to work now and here. The Christian forces must eventually meet and solve every vexed problem of the great cities, and we take peculiar pleasure in inviting you to consider the progress we are making in this metropolis of North America.

We are all students of applied religion, that is, of Christianity applied to the vital problems of to-day, and in New York we find every one of these problems, in various stages of solution. Do you seek to apply Christianity to the problems of city government? New York has a municipal experience of two hundred and fifty years, and here, in the face of incredible obstacles, confronted with the stupendous task of fusing the most cosmopolitan population of the world in the melting pot of liberty and order,

we have made a truly remarkable approach toward good government. Woefully deficient as we are in some respects, we have, nevertheless, achieved many things and some of our municipal departments are well worth your study.

Are you chiefly concerned in Christian ethics as applied to commerce and trade? Here then, the problem is being worked out in a city visited by more ships than any other port of the world, carrying a foreign and domestic commerce mightier than any other international market. Much as we have yet to learn and to attain, hundreds of our business men are daily endeavoring to bring to the varying demands of this vast business, with its peculiar temptations, the principles of their religion.

Is the application of Christianity to industrial relations your special study? New York is a vast workshop, over ten per cent of all the manufacturing of our country being done here. Is your particular ambition as Christian men to do something to uplift and reform social conditions? Then you may find, in the work which our churches and missions and charities and social settlements are doing in the slums and tenement house districts, a great clinic in scientific methods of bringing Christian ideals and Christian sympathy and help to the down-trodden of the earth. These have sought our city as the pursued and stricken of old fled to the City of Refuge.

Is your special Christian work that of educa-

tion? Then I would call your attention to the splendid advance made by our public schools in caring for the welfare of the nearly 700,000 pupils who are in attendance. The value of the school building to the crowded neighborhood is greatly increased by its use as an indoor playground, out of school hours. The great organization of the Public School Athletic League numbers 104,000 boys. Our new Public Recreation Commission is preparing a survey of the recreation facilities of the city. On the preventive side, much has been done toward the elimination of contagious diseases.

I want you to note the great Budget Exhibit, held here, which is being copied all over the country, and we now have under consideration the creation of a City Planning Commission to point the way for our better growth, because we have grown tremendously in all directions without a firm hand to regulate our development. Our streets are being restored to the common use of the people. Traffic congestion has been reduced. Only passing reference can be made to the new Children's Court and the model tenements erected by our public spirited citizens; to the splendid new tuberculosis hospital which is about to be opened with one thousand beds; to improved child labor conditions; to increased transit facilities; to the decrease of the death rate from 20.26 per thousand in 1896 to 15.13 in 1911; to our great museums, public buildings, beautiful parks.

We have in New York a great body of men whose hearts are always touched by any call of duty, be it in defense of their country, or to help in time of calamity by flood, famine or fire. I believe there is no finer body of representative citizens in North America.

Ours is essentially a practical and scientific age. We have almost no great poets and philosophers. Time was when man mused on life, when the emphasis was upon the mystical instead of the practical. But ours is the age of reality; of the material; of the great discoveries; of vast industries; of steam, electricity, telegraphs, telephones, ocean cables, railway systems, and that wonder of wonders, the wireless telegraph.

These marvelous means of communication have brought all nations close to each other and all peoples together. And as men and nations have thus been drawn together there has come a new feeling of universal brotherhood; a realization of the rights of men and the duties of men to each other, and the rights of nations and the duties of nations to each other. Nations as well as men feel that they cannot live alone; that they are responsible for their fellow men, and that this responsibility cannot be shirked, evaded or shifted.

I believe that through all of this great development which has been going on during the past, God has prepared the world for the gospel message in a way far beyond human com-

prehension. This wonderful age of ours, instead of pushing us away from God and Jesus Christ, has, by its discoveries and scientific attainment, rather brought us back to the simplicity of the gospel. Christ is our living example, the One whom we would model our lives after more and more. The gospel is freely preached the world over. The Bible is read and studied more than ever before. The great harvest is white to the gathering. As a writer has well said: "The modern world is demonstrating that Christianity is a building not made with hands. We have but to come into contact with Jesus Christ to discern that we cannot escape Him." If our eyes could be opened today, as were those of Elisha's servants our courage would be revived as we beheld the hosts of men coming to a fuller knowledge of the Christian faith.

There are more gifts for the cause of Christ, in money and lives, today, than ever before. There are hundreds who study the Bible where ten years ago there were but few thus engaged. To be sure, sin and Satan are not yet daunted, and we need to pray, and to pray mightily and earnestly, that we and all may fight hard to overcome the evil in the world and in our hearts. Nevertheless, taking the worldwide view, the harvest fields are ripening for Jesus Christ in a way never before known.

What does all this mean to us? It means in our own work more consecration and more con-

centration; more getting rid of self, that Christ may reign in us and we may do His will better.

The day has gone by when men expect a Christian to apologize for his faith. An apology is needed from the man who is not a Christian and from the Christians who do not live Christ-filled lives.

The great Men and Religion Forward Movement Campaign has closed. As we look back over the year and a half of preparation and the half-year of work, we are profoundly grateful to Almighty God for what he has enabled us to accomplish. We started out with one idea of a call to Christian duty, to every man, every boy and every individual church on this continent. We have not touched them all, but we have aroused many of them from their lethargy and shown them a program for Christian service and work never before equaled, and we have demonstrated the fact that the men of this country are intensely interested in religion; that they are willing and eager to uphold the Church, if a program can be given them which is worthy of a man's best efforts. No stronger evidence of this need be produced than to remind you that the Special Team men of this Movement had a total attendance of approximately 1,500,000 at the meetings and conferences which they addressed.

We hand the trust committed to the Committee of Ninety-seven back to the denominations and organizations of the Christian Church, with a

firm belief that they, by united effort, will continue the work just begun; until every church in our land, from the great cathedral to the smallest country chapel, will have put before it a plan of men's work that will meet its need, and I am sure that the splendid manhood of our times will respond to this call.

REPORT OF THE COMMITTEE OF NINETY-SEVEN OF THE MEN AND RELIGION FORWARD MOVEMENT.

JAMES G. CANNON, Chairman.

The Committee of Ninety-seven is not responsible to any organization but is simply a temporary committee appointed to represent a large number of societies for specific work and inasmuch as its duties are finished with the close of this Congress there seems no more fitting place, than here, to give our final report and ask to be discharged as a Committee, and as individuals to go forth in our respective organizations to do a vastly increased work along the line of this Movement and to be forever united in fraternal relations.

The Committee comes to the end of the special campaign filled with a sense of gratitude to God for marked manifestations of divine guidance. There have been times when the obstacles in the way of successful completion of the work seemed so severe that the strongest of our members were led to doubt as to whether we could proceed or no, but these have again and again been overcome in ways so significant as to be accounted for only by superhuman wisdom. It is, therefore, desired to give marked emphasis to our deepest conviction that God has led this Movement, before passing to the details of work

which must occupy most of the space allotted.

Hotel Manhattan Meeting.—The first meeting of the Movement was held in the Hotel Manhattan, New York City, May 18, 1910. This was attended by 54 men representing denominational brotherhoods, men and boy's departments of the Sunday-school, and Young Men's Christian Associations. After a full day's discussion there was a unanimous vote that this campaign be undertaken and a Committee consisting of

James G. Cannon, Chairman, New York, N. Y.
Charles T. Thompson, Minneapolis, Minn.
Frank H. Field, Brooklyn, N. Y.
Dr. Elmore Harris, Toronto, Ont.
Frank Dyer, Chicago, Ill.
Fayette L. Thompson, New York, N. Y.
Hubert Carlton, Boston, Mass.
P. C. Macfarlane, Kansas City, Mo.
Marion Lawrance, Chicago, Ill.
A. L. Phillips, Richmond, Va.
Wm. H. Pheley, Philadelphia, Pa.
Fred B. Smith, New York, N. Y.

was appointed to nominate a larger permanent Committee and to call a delegate meeting if that were deemed advisable.

Niagara Falls Meeting.—The Committee met at Niagara Falls, August the 22nd, 1910, and decided to issue a call for a conference of delegates representing the various organizations to be held in Buffalo, Oct. 25-26.

Buffalo Meeting.—This conference convened in Westminster Presbyterian Church in Buffalo upon the dates indicated. There being 274 men

present representing 71 different cities. Two full days of most intense discussion were engaged in and at the close the conference voted unanimously to launch the Movement, and adopted what has been so largely known as the Buffalo Resolutions.

"The Buffalo Resolutions"

"Following are extracts from this important document:

Whereas, We have been brought to the present hour by a succession of events many of which have been utterly unplanned and unstudied, and which have in their entirety impressed us as the simultaneous promptings of the Spirit of Almighty God, pushing out the discipleship of this generation into new and untried ways of Christian activity and usefulness; and,

Whereas, The spiritual impressions of this present gathering have served to confirm these convictions of Spirit-leading,

Therefore, Resolved, That as men of America, representing every section of this Continent, and practically every aspect of Evangelical Faith, assembled in Conference in Buffalo, we hereby record our solemn conviction that our divine Lord is calling the manhood of our days to a new and unusual consecration for service. We pledge to Him, to each other, and to the Committee hereafter to be appointed, our whole-hearted and loyal cooperation;

RESOLVED: That we emphasize our belief in the Church of Jesus Christ as the one instrumentality appointed by Him for the salvation of the world, and that the organizations uniting in this movement are only agencies of the Church, through which it may carry on its ministry of service, and that we maintain the utmost regard for the convictions and methods of the churches and organizations cooperating;

RESOLVED: That the object of this movement be defined as an effort to secure the personal acceptance of Jesus Christ by the individual manhood and boyhood of our times, and their permanent enlistment in the program of Jesus Christ as the world program of daily affairs;

TO THIS END:

1. To secure, on the part of the men and boys of this generation, personal faith in Jesus Christ as Lord and Saviour leading them to the conformity of their wills to the will of God;

2. To enroll men and boys in the systematic and daily study of the Holy Scriptures;

3. To continue and to increase the emphasis of the Christian religion as the one and only hope of the world, and to make the abiding missionary enterprises of the Church, at home and abroad, the most vital and permanent element in Christian life;

4. To increase the permanent contribution of the Church to the best life of the Continent, socially, politically, commercially and physically,

and to emphasize the modern message of the Church in social service and usefulness;

5. To unite the churches, the brotherhoods, the Sunday-schools and the Young Men's Christian Associations in a worthy and workable plan of permanent specialized effort for men and boys, and to assemble and publish the same:

AND, FURTHER: That using all wise human agencies, we recommend that prayer be exalted as the most effective means for the accomplishment of these ends.

Recognizing the important place of true worship as a vital factor of the religious life, we express our conviction as to the sobering, hallowing, healing and saving influence in American life of the public worship of God as expressed in the stated public services of the churches. The greatest contribution to be made by any company of men to the well-being of this nation and the permanent progress of the Kingdom of God is a contribution by personal habit and influence toward the maintenance in spiritual power of this public recognition of Almighty God."

These resolutions so fully typify the whole campaign that it seems fitting to include them in this report.

Committee of Ninety-Seven.—The Committee to be known as "The Committee of Ninety-Seven" which was elected at this meeting to take charge of the Campaign, consisted of the following gentlemen:—

Anderson, C. C., Boise, Ida.
Atkinson, Henry A., Chicago, Ill.
Baker, Rhodes, Dallas, Tex.
Beardsley, H. M., Kansas City, Mo.
Bigelow, Lucius H., Brooklyn, N. Y.
Bissell, Hon. W. C., Charleston, S. C.
Bonsall, E. H., Philadelphia, Pa.
Brasted, Fred, Oklahoma City, Okla.
Bryan, Hon. Wm. J., Lincoln, Nebr.
Bunger, Warren L., Dayton, Ohio.
Busbee, Thos. S., Little Rock, Ark.
Cannon, James G., New York, N. Y.
Calhoun, C. K., Montreal, Que.
Carlton, Hubert, Boston, Mass.
Chapman, C. C., Los Angeles, Cal.
Clement, S. M., Buffalo, N. Y.
Coit, Judge Alfred, New London, Ct.
Cole, W. R., Nashville, Tenn.
Crawford, Hanford, St. Louis, Mo.
Crossett, Lewis A., Boston, Mass.
Crowell, Henry P., Chicago, Ill.
Cutting, Robt. Fulton, New York, N. Y.
Day, H. C., Auburn, Md.
Dodge, Clarence P., Colorado Spgs. Colo.
Domer, Harry T., Washington, D. C.
Driever, C. J., Chicago, Ill.
Eberhart, E. G., Mishawaka, Ind.
Edwards, Benj. F., St. Louis, Mo.
Elliott, E. E., Kansas City, Mo.
Ellis, W. Nelson, Troy, N. Y.
English, H. D. W., Pittsburgh, Pa.
Field, Frank H., New York, N. Y.
Fosdick, Harry, Montclair, N. J.
Getty, Walter, Chicago, Ill.
Getz, H. A., Los Angeles, Cal.
Gilbert, W. S., Spokane, Wash.
Goodwin, W. H., Montreal, Que.
Grant, Dr. Andrew S., Toronto, Ont.
Gray, C. R., St. Louis, Mo.
Griffith, R. D., Grand Forks, N. D.
Guild, Roy B., New York, N. Y.
Hanna, Hugh H., Indianapolis, Ind.
Harbison, Ralph W., Pittsburgh, Pa.
Harris, Dr. Elmore, Toronto, Ont.
Henderson, W. E., Chicago, Ill.
Holt, C. S., Chicago, Ill.
Hull, Charles A., Brooklyn, N. Y.
Hunton, W. A., Washington, D. C.
Husted, James D., Denver, Colo.
Huston, Charles L., Coatesville, Pa.
Hyde, A. A., Wichita, Kans.
Ibbotson, E. D., Utica, N. Y.
Joy, Clyde R., Keokuk, Ia.
Kinney, C. N., Des Moines, Ia.
Ladd, William M., Portland, Ore.
Landrith, Pres. Ira., Nashville, Tenn.
Lawrance, Marion, Chicago, Ill.
Lewis, W. H., Seattle, Wash.
Letts, Arthur, Hollywood, Cal.
Lippy, Thomas S., Seattle, Wash.
Long, R. A., Kansas City, Mo.
Macfarland, Hon. H. B. F., Washington, D. C.
McBrier, E. M., Buffalo, N. Y.
McCornack, F. A., Sioux City, Ia.
MacLaren, Justice John J., Toronto, Ont.
Marbury, D. H., Birmingham, Ala.
Marling, A. E., New York, N. Y.
Massie, Eugene C., Richmond, Va.
Michener, C. C., Victoria, B. C.
Milliken, Hon. Carl, Island Falls, Me.
Moore, A. B. T., Cedar Rapids, Ia.
Morgan, Wm. Fellowes, New York, N. Y.

Musselman, Amos, Grand Rapids, Mich.
Nason, A. J., St. Paul, Minn.
Nesbit, Charles F., Washington, D. C.
Nichols, E. H. Chicago, Ill.
Orde, John F., Ottawa, Ont.
Orr, J. K., Atlanta, Ga.
Parker, A. L., Detroit, Mich.
Parker, Francis W., Chicago, Ill.
Patten, John A., Chattanooga, Tenn.
Penman, John, Paris, Ont.
Pepper, John R., Memphis, Tenn.
Pharr, Henry N., New Orleans, La.
Phillips, A. L., Richmond, Va.
Platt, E. P., Poughkeepsie, N. Y.
Post, James H., New York, N. Y.
Raitt, George E., Pittsburgh, Pa.
Rotan, Edward, Waco, Texas.
Shields, T. H., Jackson, Miss.
Sidley, W. P., Chicago, Ill.
Smith, Hon. F. G., Chicago, Ill.
Smith, Fred B., New York, N. Y.
Speers, James M., Montclair, N. J.
Spencer, Judge Selden P., St. Louis, Mo.
Stelzle, Charles, New York, N. Y.
Stephens, Geo. F., Winnipeg, Man.
Sturges, E. B., Scranton, Pa.
Sutherland, Allan, Philadelphia, Pa.
Sweet, W. E., Denver, Colo.
Tasker, Fred E., New York, N. Y.
Thompson, C. T., Minneapolis, Minn.
Thompson, Fayette, L., New York, N. Y.
Van Patten, W. J., Burlington, Vt.
Wallace, Hon. A. J., Los Angeles, Cal.
Wallace, George, Omaha, Nebr.
Wallace, W. T., Philadelphia, Pa.
Waltz, S. S., Louisville, Ky.
Warren, E. K., Three Oaks, Mich.
Watt, Rolla V., San Francisco, Cal.
Wells, Fred A., Chicago, Ill.
White, W. Woods, Atlanta, Ga.
White, Francis A., Baltimore, Md.
Whitmore, J. A., New York, N. Y.
Wishart, W. I., Pittsburgh, Pa.
Woodward, S. W., Washington, D. C.
Wilson, Wm. A., Houston, Tex.
Young, Samuel, Pittsburgh, Pa.

The Committee met and organized by electing Mr. James G. Cannon as Chairman, Mr. Charles T. Thompson as Vice-Chairman, Mr. Hubert C. Carleton as Secretary, Mr. James H. Post as Treasurer, Mr. Fred B. Smith as Campaign Leader and Rev. Fayette L. Thompson, D.D., as Associate Campaign Leader. The following were appointed as an Executive Committee:

Dyer, Frank, Chicago, Ill.
Bigelow, Lucius H., Brooklyn, N. Y.
Bunger, Warren L., Dayton, Ohio.
Cutting, Robert F., New York, N. Y.
Elliott, E. E., Kansas City, Mo.
Field, Frank H., New York, N. Y.

Fosdick, Harry, Montclair, N. J.
Getty, Walter, Chicago, Ill.
Hull, Charles A., Brooklyn, N. Y.
Husted, James D., Denver, Colo.
Joy, Clyde R., Keokuk, Ia.
Lawrance, Marion, Chicago, Ill.
Marling, Alfred E., New York, N. Y.
Parker, Francis W., Chicago, Ill.
Platt, E. P., Poughkeepsie, N. Y.
Raitt, George E., Pittsburgh, Pa.
Speers, James M., Montclair, N. J.
Tasker, Fred E., New York, N. Y.
Wallace, W. T., Philadelphia, Pa.

At a subsequent meeting of the Executive Committee, Rev. Roy B. Guild was chosen Executive Secretary and Mr. James A. Whitmore, Promotion Secretary. While there had been in attendance, at all of the meetings held, delegates representing the various men's organizations of the Church, immediately following the Buffalo meeting the Committee of Ninety-Seven entered into correspondence with these organizations to secure their official action concerning participation in the Movement with the result that the following societies united in the Campaign and have remained in loyal, earnest co-operation:—

The Baptist Brotherhood.
The Brotherhood of Andrew and Philip.
The Brotherhood of Disciples of Christ.
The Brotherhood of St. Andrew.
The Congregational Brotherhood of America.
The Gideons (Commercial Travelers.)
The International Sunday-School Association.
The International Committee of Young Men's Christian Associations.
The Lutheran Brotherhood.
The Methodist Brotherhood.
The Otterbein Brotherhood.
(United Brethren Church.)

The Presbyterian Brotherhood of America.
The United Presbyterian Brotherhood.

These participated by official action, other organizations such as the Home and Foreign Missionary Boards, The Denominational and Interdenominational Men's Organizations for Missionary Extension, The Christian Endeavor Society, The Federal Council of Churches of Christ in America while not organically related to the Campaign have been in most intimate fellowship and have in every way possible given their support to the work. The limitations of this report forbid the many details of the various meetings held, but three of unusual power ought to be especially noted.

Chicago Meeting.

First: The meeting of the Committee of Ninety-Seven held in the Auditorium Hotel, Chicago, Jan. 9, 1911. This event left a profound impression upon all those who attended as indicative of the scope of the message necessary for such a great campaign. It was at this time that the five-fold message was adopted, viz., Bible Study, Boys' Work, Evangelism, Social Service and Missions (home and foreign) and Community Extension was added later as a specific message.

Silver Bay Conference.

Second: The next most important gathering was the Conference at Silver Bay on Lake George, July 22-30, 1911. Here delegates came

from all over the Continent, 316 in number, and for ten days the most intense meetings were held and every detail of the work contemplated was considered. There were wonderful addresses upon all the topics, but mention ought especially to be made of the messages of Rev. Wm. J. Williamson, D.D., of St. Louis, who led the morning hour of Bible Study and set the ideal of spiritual power so high. Of other events at that time the "Boat House Prayer Meeting" will live longest in memory. It was a night when without pre-arrangement the delegates spent most of the night in prayer. Silver Bay will always be thought of as a part of the Movement.

Bald Eagle Retreat.

Third: Bald Eagle, Minnesota, is one of the salient points for here the "Experts" spent the last week before the opening campaign in a "retreat." The members of the Committee were not present but those who attended unite in believing that that time of prayer and preparation has cast a strong influence down through the entire campaign.

Experts.—The Committee desires to place on record their highest praise of the men who were members of the Teams of Experts who have rendered such splendid service to the Movement. The following have represented us.

Bible Study	Fred S. Goodman W. C. Pearce William A. Brown M. A. Honline

Boys' Work	R. A. Waite J. A. Whitmore J. L. Alexander C. C. Robinson H. W. Gibson
Missions	H. F. Laflamme Yutaka Minakuchi J. E. Crowther J. M. Moore H. F. Swartz
Evangelism	W. E. Biederwolf C. R. Drum W. R. Lane C. A. Barbour David Russell J. H. Elliott
Community Extension	A. M. Bruner D. G. Latshaw J. M. Dean J. R. Smith
Social Service	Charles Stelzle I. J. Lansing Raymond Robins J. W. Magruder Graham Taylor

Team of Experts: The division by teams was as follows, although some have been associated with different teams at various times.

Team One

Leader	Charles Stelzle	Social Service
	W. E. Biederwolf	Evangelism
	F. S. Goodman,	Bible Study
	A. M. Bruner	Community Extension
	H. F. Laflamme	Missions
	H. F. Swartz	Missions
	R. A. Waite	Boys' Work

Team Two

Leader	J. A. Whitmore	Boys' Work
	D. G. Latshaw	Community Extension
	Charles R. Drum	Evangelism
	W. C. Pearce	Bible Study
	I. J. Lansing	Social Service
	Yutaka Minakuchi	Missions
	H. W. Gibson	Boys' Work

Team Three

Leader	Dr. C. A. Barbour	Evangelism
	David Russell	Evangelism

	William A. Brown..	Bible Study
	J. L. Alexander....	Boys' Work
	Raymond Robins....	Social Service
	John M. Moore.....	Missions
	John M. Dean.....	Community Extension

Team Four

Leader	M. A. Honline.....	Bible Study
	Dr. J. W. Magruder..	Social Service
	Graham Taylor.....	Social Service
	C. C. Robinson.....	Boys' Work
	John H. Elliott.....	Evangelism
	James R. Smith....	Community Extension
	James E. Crowther..	Missions

Executive Staff.—Messrs. Fred B. Smith, Roy B. Guild, C. F. Cooper, James E. Lathrop, Warren L. Bunger and the Quartet, consisting of Messrs. E. W. Peck, Paul J. Gilbert, H. P. Metcalf, and C. M. Keeler, have divided their time equally between the four Teams.

The time permitted for this report of course makes it utterly impossible to go into any lengthy details concerning the services rendered by these men. It is also very difficult to find terms to adequately express the appreciations which the members of the Committee of Ninety-Seven feel concerning the loyalty with which these men have rendered their services.

Something of the tremendous strain through which they have been going can be understood when it is stated that in the convention work the various members have delivered 9832 addresses at 7062 different meetings and have attended 2403 committee meetings. There has been a total attendance of 1,491,245 at the meetings. This does not include the attendance or addresses in connection with the Community Extension meetings.

Unity Among Workers.—In commenting upon the work so splendidly done it is a matter worthy of note, that these men who represent many different kinds of organizations and such a variety of messages have worked through the year with the utmost harmony, and without one single disagreement. From all over the Continent mention has been made of the marvelous love these workers have shown for each other and this spirit of unity and working together has had much to do with splendid results accomplished.

Pastors Cooperating.—It is impossible to mention all of the ministers and laymen who from time to time have rendered such wonderful help, but mention of a peculiar kind ought to be made of Rev. James E. Freeman, D.D., Rector of St. Mark's Church, Minneapolis, Minn.; Rev. Charles A. Albertson, D.D., Pastor Central Presbyterian Church, of Rochester, N. Y.; Rev. W. J. Williamson, D.D., Pastor of Third Baptist Church, of St. Louis, Mo.; Rev. Paul Moore Strayer, Pastor Fourth Presbyterian Church of Rochester, N. Y.; Rev. Robert M. Moore, Pastor of St. Johns M. E. Church, of Brooklyn, N. Y.; Rev. Allen A. Stockdale, Pastor of Union Congregational Church, of Boston, Mass.; Rev. Charles E. Medbury, Pastor University Christian Church, of Des Moines, Ia.; Rev. J. L. White, Pastor First Baptist Church, of Memphis, Tenn.; and Rev. James A. Francis, Pastor Clarendon St. Church, Boston, Mass.

Publicity.—One of the fundamental methods of the whole undertaking has been publicity and to make this department effective the Committee was very fortunate in securing the service of Messrs. Henry E. Rood and William T. Ellis. To their unceasing work we owe the strength of this feature.

Committees of One Hundred.—At each of the central cities Committees of "One Hundred" were organized to have the supervision of the entire year's work in their respective places. It is impossible to give full lists but of the more than 30,000 men upon Men and Religion Committees it becomes a pleasure for us to report the Chairman and Executive Secretary of the cities visited by our Teams.

Chairman and Executive Secretaries in Cities Visited.—Earnest and efficient as have been the representative Teams their work would have availed but little had the cities failed in their preparation. The following cities have been visited by the Teams and the Chairman and Executive Secretary of the Committee of One Hundred are given below.

City	*Chairman*	*Executive Secy.*
Atlanta, Ga.	John J. Eagan	J. C. Jackson
Baltimore, Md.	Elmore B. Jeffery	David H. Brown
Birmingham, Ala.	W. M. Cosby	R. C. Barton
Billings, Mont.	J. H. Johnston	C. A. Dana
Boise, Ida.	W. S. Bruce	W. H. Gibson
Boston, Mass.	Geo. E. Briggs	E. W. Peirce
Brantford, Ont.	Joseph Ruddy	Geo. L. Goodwin
Brooklyn, N. Y.	Dr. Geo. W. Brush	Herbert B. Brush
Buffalo, N. Y.		F. E. Emerson
Cedar Rapids, Ia.	J. A. Marquis	J. M. Flanagan

City	*Chairman*	*Executive Secy.*
Charleston, S. C.	H. L. Erckman	R. K. Staley
Charleston, W. Va.	Rev. E. Thompson	W. B. Brooks
Chattanooga, Tenn.	J. B. Milligan	E. E. George
Chicago, Ill.	Hon. F. W. Parker	H. T. Williams
Columbus, Ohio	Dr. Herbert Scott	W. F. Taylor
Dallas, Tex.	M. H. Wolfe	Geo. W. Benn
Dayton, Ohio	Geo. B. Smith	Bert Wells
Des Moines, Ia.	Prof. C. N. Kinney	J. G. Olmstead
Denver, Colo.	Albert Seorist	J. M. Correy
Detroit, Mich.	Wm. H. Wetherbee	A. G. Studer
Duluth, Minn.	W. L. Smithies	E. D. Ranck
Elmira, N. Y.	H. S. Chapman	John H. Irons
Fort Worth, Tex.	O. W. Gillespie	P. H. Edwards
Grand Forks, N. D.	R. B. Griffith	K. E. Wallace
Grand Rapids, Mich.	Amos S. Musselman	W. B. McAkin
Hamilton, Ont.	Fred Ford	A. J. Robinson
Hartford, Conn.	Winslow Russell	Geo. L. Hunt
Houston, Tex.	Wm. A. Wilson	T. F. Weaver
Indianapolis, Ind.	T. L. Scott	H. H. Yohe
Jacksonville, Fla.	J. H. McLauren	Geo. E. Moody
Kalamazoo, Mich.		J. C. Coburn
Kansas City, Mo.	H. B. McAfee	C. G. Lord
Little Rock, Ark.	W. H. Fisher	Willard Ball
Los Angeles, Cal.	D. E. Bradshaw	E. H. Emett
Louisville, Ky.	C. F. Huhlein	J. M. Stick
Memphis, Tenn.	J. R. Pepper	R. N. Watts
Minneapolis, Minn.	Cyrus Northrup	Fred A. Anderson
Nashville, Tenn.	W. R. Cole	W. E. Willis
Newark, N. J.	C. G. Titsworth	H. D. Dickson
New York, N. Y.	John H. Finley	Dr. N. M. Pratt
Oakland, Cal.		Harry Holmes
Omaha, Nebr.	H. F. Kieser	W. E. Cottrell
Paterson, N. J.	Peter Quackenbush	B. C. Pond
Philadelphia, Pa.	Edw. H. Bonsall	Charles E. Beury
Pittsburgh, Pa.	H. D. W. English	L. L. Pierce
Portland, Me.	Rev. C. M. Woodman	Rev. C. M. Woodman
Providence, R. I.	Hon. R. Gardner	Herbert M. Clarke
Rochester, N. Y.	H. H. Stebbins	J. E. Nyhan
St. Louis, Mo.	B. F. Edwards	Clair E. Ames
San Francisco, Cal.	H. J. McCoy	G. W. Deniston
Seattle, Wash.	F. S. Bayley	A. S. Allen
Sioux Falls, S. D.	Rev. J. N. Brown	J. Z. Nebbergall
South Bend, Ind.	L. P. Hardy	R. C. Goodwin
Spokane, Wash.	W. S. Gilbert	E. A. McGarey
Springfield, Mass.	C. B. Potter	Rev. V. V. Johnson
Toledo, Ohio	Judge J. M. Killetts	John Ehni

City	*Chairman*	*Executive Secy.*
Topeka, Kans.	Dr. E. S. Pettyjohn.	E. C. Brownell
Walla Walla, Wash.	John Gibson	F. W. Witham
Washington, D. C.	G. W. F. Swartzell.	F. J. Nichols
Wichita, Kans.	A. A. Hyde	Clifford Pierce
Worcester, Mass.	Rev. A. K. Foster.	C. T. Schaeffer

Auxiliary Town Conventions.—In addition, however, to these central cities we desire to make peculiar reference to what has been known as "Auxiliary Towns." In the desire to make the Campaign really continental in its scope, each one of the central cities where the Teams were to hold an eight-day campaign was asked to pledge itself to reproduce the Campaign in from fifteen to thirty of the surrounding towns. So earnestly have these central places entered into the spirit of this that we know that we have a record of 1083 such special events having been held, and our Committee fully believes this does not adequately report the scope of the work, for many towns have been holding special Men and Religion events without any relation to even the auxiliary plan.

Results

It is impossible and doubtless unnecessary in this report to attempt any tabulation of results. These may be better observed five or ten years from now for the whole effort has been based upon educational work in the expectation that the Christian men thus trained for more efficient work will produce the results worthy of such an undertaking. Some immediate items, however, may be mentioned.

Bible Study has greatly increased in every city visited by our Teams. One city reports the attendance of men and boys in the Sunday-schools doubled, others 50% increase and many 33⅓% advance. A feature of this work worth more than ordinary mention is the establishment of many normal institutes for training of Bible class teachers.

Boys' Work is reported to our Committee as having received a wonderful impetus throughout the whole country. Boys' Work departments have been organized in hundreds of churches and new and enlarged work has been aroused in Brotherhoods and Young Men's Christian Associations where Boys' work was already under way.

Community Extension has scored tremendously. Not one city but that has some form of strong gospel work in shops and factories which has been organized and placed in the hands of good committees.

Evangelism has its largest fruitage in establishing a quickened desire upon the part of pastors and laymen for personal winning of men to Christ. And methods of work have been outlined which will enable each church to conduct its own evangelistic campaigns. The evangelists of the Teams have conducted large evangelistic meetings for men and boys. A total attendance of about 326,000 is reported and 7,580 have professed to accept Jesus Christ as Saviour.

Social Service has had the largest attendance at institute sessions in all but two or three cities. The men most concerned for this form of Christian emphasis say that the Social Service presentation has fixed the Message as a permanent part of the program of work for men and boys in the churches for all time to come.

Missions.—A question was raised at the beginning as to the wisdom of attempting to exclude the Missionary topic, but the experiences these months have fully demonstrated that this would have been a serious error. Missionary enterprises everywhere have received a new impetus. It has been a privilege to throw all our influence into making more effective the plans already outlined by the Missionary Boards and the various Men's Missionary Movements, and this policy is earnestly commended.

Cooperative Work.—It is freely said by many thoughtful men that the greatest result of all our work has been the tremendous uprising among the men of all ranks for a plan of cooperative effort which will bring the whole Christian force to bear upon the common problems of a universal Christianity. This point is to be noted under recommendations but needs to be enlisted as one of the prime results.

Christian Publicity.—A result which is already being felt in a mighty fashion is the increased publicity being given to all forms of Christian work. Large space is being given to the continued work of the Men and Religion Campaigns

and the lesson has been clearly demonstrated that the public press is ready for readable religious news.

Recommendations

In a Campaign that has brought us into such intimate relations in all forms of church work a good many strong impressions have been made upon members of the Committee of Ninety-Seven, and the men who have been in our service as special speakers representing the Teams. In view of this we wish to make the following suggestions to the various church committees and organizations, and for the special consideration of the joint committee which has been appointed to be the conveyor of what seems of value from this report.

First: *That earnest consideration be given to a more rapid unification and standardization of the Christian forces.*

Nothing has been more apparent throughout the entire year than that there is a great loss in the present method of administration and promotion of religious activities. Churches in many of the cities are located in the least needy places and oftimes 3, 4, 5, 6, and as high as 7 are congested within one or two blocks of each other, thus centering the influence of the church in one spot, oftimes in the place where such influence is least needed. Then again we have found a confusion in the number of organizations in the cities, all of them calling for time

and money in administration, sometimes without adequate results. It is our firm conviction that every city and town in North America ought to create some form of inter-church board or federation which could render tremendous service in the interest both of efficiency and economy in Christian work.

We also take great pleasure in saying that our experts report that among the various denominations throughout the whole country there is a most cordial fraternal spirit. If at any time there was severe criticism of each other among the denominations, there is occasion now for thanksgiving to God that this has practically disappeared, thus making possible a great advance in cooperative effort.

SECOND: *That larger attention be given to the extension of organized work among men and boys in the various denominations.*

The Men and Religion Forward Movement pledged itself in the beginning not to promote or advocate any new organization. We have faithfully adhered to this statement but we wish to call to the attention of the various denominational bodies the fact that the present plan for supervision of the special work among men and boys in the local church is not adequate and that the issue is so critical that it demands the attention of the ablest men of the Church. We wish also to emphatically state our conviction concerning the permanent place for an organization of men and boys for definite Christian work

in each church. This is not creating a new organization, for in some form or other this exists now in many of the churches, and has been officially adopted at the most representative meeting of practically every denomination. But for the most part sufficient financial arrangements have not been made to adequately supervise the work. This accounts in a large measure for the lack of cordial cooperation on the part of the local churches and their failure to adopt an adequate program. We believe this question is so important that we would recommend it as a theme for consideration in church gatherings throughout the Continent until some better plan shall have been evolved.

THIRD: *That the six-fold message of the movement, Boys' Work, Bible Study, Evangelism, Social Service, Community Extension, Missions, be maintained as a working program of the special work for the men and boys throughout the church.*

No one lesson of the year has been more pronounced than this:—that there is great power in the ideal enunciated in the message of the Men and Religion Forward Movement, so comprehensive that it included the continued appeal for individual confession of Jesus Christ as Saviour and Lord, as the one and only plan of salvation; but at the same time reached out into the realm of larger service, giving promise of making the Kingdom of Christ abound in a more vital way than the world has yet witnessed. The message

has also included that emphasis in the Christian appeal to the boy as well as an unabated call to the mature man. Missions—home and foreign—have been emphasized with no lessening of zeal for either. The breadth of the message has made it possible to enlarge the clientelle of those interested in Christian work and we wish to commend it with all the power of which we are capable to the participating organizations. In doing this, however, we would not wish to be understood as undervaluing special campaigns to emphasize certain features of the message. For these will doubtless be necessary as time goes on. But where such campaigns are conducted it would seem to us that they ought always to be so promoted that they will preserve the harmony of the whole.

FOURTH: *That the organizations representing special work for men and boys be encouraged to magnify the institute feature.*

In recognition of the experiences of the year and of the testimonies following the Campaign the Committee feels led to strongly urge all the participating organizations to give enlarged and continued attention to the training feature. Every campaign has developed the fact that where there is adequate leadership any one of the features of the message can be readily incorporated in the permanent program of the church. Trained leadership is the real issue and we are convinced that the holding of large inspirational meetings or conventions of any character will

never meet this need and we want to recommend very strongly that the representatives of these organizations shall continue the principle of the institute as annunciated in the Men and Religion Movement.

FIFTH: *That some method be developed that will keep in close relation the various organizations doing work for men and boys.*

We have been receiving constant communications throughout the year commending the power of "team work" as exemplified by these organizations going out side by side, making one tremendous challenge to the men and boys of the country. The organizations which have participated in the Men and Religion Movement have been brought into a marvelous unity, and while each one is now to take up its own particular task, it would be a calamity to the Kingdom not to preserve this spirit of cooperation. Toward this end we suggest the following methods.

(a) That there be a constant interchange of literature and that the officers of these organizations be kept upon each other's mailing list, that there may be frequent reminders of the plans being worked out by kindred societies.

(b) That there be occasional references to other organizations in printed matter. As illustration, if any society is publishing a list of prayer topics, if there were occasional subjects introduced calling for intercessory prayer in behalf of these workers in other organizations,

it would be a powerful contribution to the spirit of essential unity and cooperation.

(c) That fraternal delegates be invited to conventions. If topics could be introduced in the state, provincial, national, or international gatherings of these organizations, giving opportunity for presenting the work of the operating movements, this would also add greatly to the permanent efficiency of each.

(d) That from time to time there shall be united campaigns in some of the most critical centers where the organizations which have worked together so harmoniously in the Men and Religion Forward Movement shall again center their forces for great demonstrations of the power of working together, and to illustrate how this harmony can be preserved in local situations as well as in national and international relations.

(e) That an annual summer conference be arranged where workers in these organizations may meet for fellowship, study, planning and recreation. Such a conference in our judgment could be made of inestimable value to the furtherance of this enlarged ideal of the Kingdom of Jesus Christ. If such a conference were undertaken, two or three things ought to be carefully worked out.

1. The conference should be conducted by a representative committee that would thoroughly understand the problems of the organizations and be true to their fundamental principles.

2. If such a conference were held, one-half

of the time ought to be provided for the meetings of the committees of the various organizations and for the meeting by societies, to confer upon the peculiar problems of each organization and the other half to be given to a program that would present themes and principles of Christian work common to all the organizations, and that would help them annually to take advance ground. The conviction is very deep-seated now that the evangelism of this country and every other country if it is wrought out must be finally accomplished by a more complete training and preparation of the Christian workers in their fields. The Men and Religion Forward Movement's greatest contribution has been that of the institutes and this annual conference would be in direct line with the continuance of this training idea.

SIXTH: *That fair representation and recognition be granted to all of these organizations, whether local, state or national, where federations are being promoted.*

The Men and Religion Forward Movement has made much of what has been referred to as the "Inter-Church Work." Simply illustrating the fact that the time has arrived when some forms of Christian enterprise can only be best promoted by unified action. This has raised the question of what organization or society, if any, should be pre-eminently responsible for the extension of Inter-Church Work. It is not the

function or desire of the Men and Religion Forward Movement to make any recommendation upon this point, but we would strongly urge that wherever these efforts are undertaken they should be really representative of the societies now doing such work. If a federation is to be organized in any given city it would seem to us that due recognition ought to be accorded to such movements as the Federation of Bible Classes, or Brotherhoods, The Men's and Boys' Department of the Sunday-school, Christian Welfare Enterprises, and Young Men's Christian Association, and that the Federation should seek so far as possible to assign to each of these their specific part of the task and then hold them responsible for doing their work. After very careful consideration of this topic we are convinced that any federation which attempts to proceed without the recognition of these other organizations will fail of its largest usefulness.

In closing this report the Committee of Ninety-Seven desire to again express their gratitude to Almighty God for the nearly two years working for his Kingdom which they have been permitted to undertake in this great Movement, and they desire to express their sincere thanks to the thousands of splendid Christian men throughout these countries who have cooperated with them in bringing this campaign to its successful conclusion.

It has been a labor of love upon the part of

each member of the Committee—many of whom have given time and money without stint, and we ask this Congress to receive this report and to discharge us from further duty.—In the Name of God—Amen.

THE CLAIMS OF THE CHRISTIAN RELIGION ON THE MEN OF NORTH AMERICA.

Honorable William J. Bryan

I need not tell you that I have been interested in politics. That has been the active work of my life, and I have no intention of reducing my interest in matters of government. I was never more interested than I am today, and yet I believe that important as government is, the influence of government upon a life is very small compared with the influence that religion exerts upon a life. Had I been successful in my races for high office, I would have done what I could to improve the condition of the people. But had I employed the best of plans, selected the wisest of leaders and had their most hearty cooperation, and had I succeeded even beyond my expectations in doing good to the country, the good that I could have brought would to each individual have been insignificant in comparison with the good that each individual can secure for himself through religion, and that which religion brings into the life. I have made the statement as strong as I could make it, and I want you to understand that no government can be so good but that men may be miserable under it; and no government can be so bad but that men may be happy under it. So much more depends upon

the ideals that guide a life than upon the form of government under which we live. Religion is the one supreme influence in life. It is not a visionary thing, it is not a dream, it is the one eminently and always practical thing. No man can hope either to give largely any service or draw from life largely any satisfaction unless he has a conception of human questions which shapes and moulds his conduct. How can a man have any conception of life unless he recognizes that this world is built upon a plan; and how can he conceive of a plan of life, a plan for the world, without recognizing that back of the design is the Designer, and back of creation is a Creator? What has this to do with life? you ask. It has everything to do with it. The moment that you recognize that you are a part of God's plan then the first and foremost thought in your life is to understand that plan and to work in harmony with it. In other words, unless you begin with God, life is a riddle that you will never be able to solve. But begin with the idea of God, God all-wise, of God all-powerful, and God all-loving, and then there follows as a necessary sequence this question: What would that God have me to do? And the sense of responsibility to a God is the greatest force and influence that enters into a man's life. Take from man the conscience that lives in the presence of God unto whom he is responsible for every thought and word and deed, and there is nothing except fear of punishment by his fellow-men that will

restrain him from wrongdoing. If that guardian who never sleeps is inside, a man does not need to be watched by a policeman, but take away that inward monitor and you cannot surround a man with enough policemen to keep him straight through life.

If a man is going to build, he must have a foundation to build upon, and the Christian religion begins with God as the foundation. On that belief in God we put the second stone—belief in the Bible as the word of God. If any of you have been led to regard that Bible as a man-made book, if any of you have been sceptical and have been disposed to reject its authority, I want you to put your Bible theory to the test. If this Bible is a man-made book why don't those who reject it make another Bible better than it, and give it to us in its place? A student one day said to his professor, after having devoted a little time to the Proverbs, "Professor. I don't think there is anything remarkable about that book. It seems to me that any man might say what is said there." The professor said, "Well, now, young man, you just take two days off and write two chapters and bring them to me." He didn't return to school. Why don't those men who scoff at the Bible produce a substitute? For eighteen hundred years this Bible has stood and we love it today, and we bless it today and our faith in it grows year by year.

Our Bible performs its miracles today, and before I will take into consideration a substitute

for our Bible I want the man who presents the substitute to give it a character and show me that it can do more than our Bible can do. Surely this is not too much to ask?

Let me show you something of what our Bible has done. The achievements of that Book surpass all competition. Its victories are numberless. I was in South America two years ago, and I met a man who I believe has the largest influence of any man in South America. He told me that he read our Bible when he was 22 years old, and it made a Christian out of him, and for forty years he has been living a Christian life. He never held a high office, he has no power except that which comes out of the character of the man and the impression he has made, and yet that man, standing in that country, has made himself so strong that when he opposes a thing as wrong, his denunciation means more than a statute against it, and when he commends a thing as right, it means more than its endorsement by his nation's law. What gives him his strength? It is because he built upon the solid rock of the Book, that is the word of God. It is because he drew from that book honesty; there is not enough money, the people know, in that country to buy him. He drew from it moral courage. People know there is not power enough in the land to intimidate him. That is why he is strong. He is strong in the faith of this Book.

Last winter I read Morley's Life of Gladstone.

Gladstone built upon the Bible, and he built so well that he towered above the other figures of his time. For twenty-five years Gladstone was the most potent individual power on this earth. People in other lands learned to know him. He rose among other men as some mighty mountain peak towers above the surrounding foothills. And what was his strength? It was that he built upon Bible truth, and while he was ready to die for that truth at any time he lived for it until the time came to die. That gave him his power.

A few years ago I met a man whom I learned to know in Congress. He told me that when his son graduated he sent him to enter a medical college, and when the boy finished at the medical college his father told him that he was now ready to build him a hospital and start him in life as few physicians could start. And after the father had finished laying out his plan for the boy's start, the boy said, "Father, I think I ought to be a medical missionary." The father said, "Why not let some other young man do that? There are many poor young men who have not the opportunity that you have, who have not the money and the means, who have not fathers who can start them as I can start you. Why not let them go, and you stay here?" And when he got through the boy said: "I think I ought to be a medical missionary." And the father said to me, "What could I say?" I replied, "Nothing." What can you say when Christ-like love of one's

fellow-men takes hold upon a man and gives him strength to resist the temptations that are so over-powering and go forth to give his life for his fellow-men—even for those whom he never saw? Why? Because Christ came to serve. Do you know of any other book that can do that? I would like the scoffer to compare the controlling ambition of his life, whether it be to make money or fame or pleasure, with the lofty ambition of this rich man's son, who, because of his Christian faith sacrificed all, that he might go and help his fellow-men. That is what our Bible does. Have you any book that is better than that?

But some say that they cannot understand how Christ could be divine, the son of God and Saviour of the world. Well, you don't have to understand it. If God requires you to understand things before you enjoy them, how miserable your life would be. Will you refuse to live because you cannot understand life? Who of you understands what life is? Are you going to refuse life because you don't understand it? No, you may scoff, but you will live on.

And love—do you understand that? As life is the mystery of the physical world, so love is the mystery of the social world. Does anybody understand love? If you can explain the mysterious tie that brings two lives together and holds them in union until death, you have yet to explain a mystery greater still; why man's heart reaches out to all the world. No, you can

no more explain the mystery of love than you can the mystery of life.

But let us try something easier. What is patriotism? Can you explain that? Did you ever see a description of patriotism? Have you ever seen anybody who can scientifically analyze patriotism? No, and yet there is such a thing. How do we know it? Because millions have given their lives because of their patriotism. Should we suddenly learn that our nation had become involved in war and that our president had issued a call to arms, I could today call for volunteers and raise a regiment because of patriotism. You do not know what it was or is, and yet patriotism is a fact that we all recognize. How much of mystery there is about it!

But I am not through. We not only live without knowing why, but we eat food that we don't understand. There is no greater mystery than food. Food is so mysterious that we have to pass pure food laws to make them put on the outside of the can a description of what is on the inside. And it is not only man-made food that is mysterious, but God-made food is just as mysterious. I dislike most to be away from home in the springtime. I like to see things grow, and when I am at home I like to come into contact with these miracles of nature. I sometimes plant radish seeds. I take a little seed and put it in the ground. The radish seed is nearly black, and the ground is of the same color. But I go out after a few days and there is a radish,

and the top is green. Where did it get its color? And the body of the radish is white and almost transparent. How did it come about? And then I see that around the outside is a covering of pink. Whose hand caught the rays of the setting sun and wrapped them around the radish down in the darkness of the ground? Explain it if you can. I can't explain it, but I like radishes! Why, my friends, if a man refused to eat anything until he could explain the mystery of its growth he would die of starvation. But mystery does not bother us in the dining-room, it is only in the church that mystery bothers us.

Shall we refuse to use anything we cannot understand? How many of you understand electricity? There are two things about it that you understand, and they are all you need to understand. One is, to get on the car when electricity moves it, and the other is to be careful that it doesn't get too near you. Now, these are two things about electricity, and the man who never opened a book on electricity, the man who never heard a word about electricity and has no conception of it, can ride on the car and be drawn by it, nor does he need to know anything about it to be pierced through by it and die. We do not have to understand things in order to use them.

You tell me that you cannot understand Christ and the Bible. I can understand enough of Christ and the Bible to make Him mine and His book my guide. This is all I need to know.

It is all that is necessary. Do you think you can bother me by asking questions about the Bible? No. I will tell you frankly that there are things in it that I do not understand, but I will tell you something more important than your questioning: That if you will just try to live up to the things you can understand you will be kept busy doing good and will not have time to worry about the things that you do not understand. Besides you will be a great deal happier.

In traveling around the world I was interested in comparing our religion with other religions, and the fruits of our religion with the fruits of other religions. I came back with my faith strengthened and more sure, if possible, than when I started away from home, that that prophecy will yet be fulfilled that says, that every knee shall bow and every tongue confess. But you do not have to know about other religions. You do not have to compare ours as a moral code with other codes. I am glad that Christ did not require this, that God does not require it, that our Bible does not command it. It is made easy—"taste and see that the Lord is good." I became a member of the Church when I was fourteen years old, and from that day to this I have retained my church membership. I do not want any one to take my life as a pattern, I am only sorry that it has as many imperfections as it has, but my friends, I want you to know that I give religion credit for all the good there is in me, and I take the blame myself for all the bad.

Do not judge the life that is trying to shine through me by the clouded material through which it shines. I have reflected but feebly the light that I have received and I have been happy in proportion as I have been able to reflect it. I want you young men to ask yourselves this question: What is there in the life founded on the rejection of Christianity that yields you a larger dividend in all that is good than you can get out of a life that is built upon Christianity? Who is to be listened to? The man who has tried and is satisfied, or the man who will not try? If any of you are interested in a food preparation whose testimonial do you want? Do you want that of the man who can say, "I have eaten it and I like it," or do you want that of a man who says, "I never tried it, but I know it's bad?" A man who has tried Christianity is willing to give a testimonial. Why should you put up against the testimonial of one who has tried, the testimonial of the one who says he never tried? There is no human being who will not be better for the adoption of Christ's code. Raymond Robins tells us that Christianity can go down into industries and purify them where there is distress. And he is right. And I will say this: It can go up into the homes of luxury and take from them unnecessary expenditures, and show the people in them a higher life than they can get by the worship of material things. It is good for the rich. It is good for the poor. It is good for the young; it is good for the old. There is

no time in life when this religion is not the Christian's stay and staff. I traveled in lands where Mohammedanism prevailed, in lands where Hinduism prevailed, in lands where Buddhism prevailed, and the lands where Confucianism prevailed. I saw the ripened fruits of four philosophies and I would not for all the money in this world take my family away from a Christian country and surround them with the environments that these religions have produced. The value of the Christian religion to us is beyond a sum that can be measured by figures.

My subject is "the claim of the Christian religion upon the young men of North America." Why has religion a claim upon them? Because North America is entitled to the best and nothing less will satisfy our aspirations. We want no halfway fulfillment of God's promises; we want the entire and complete fulfillment. We want the people strong in body, for Christianity teaches us that we shall not squander our physical strength in the things that profit not; that we shall not waste our bodies by dissipation, or the time that may be employed for the enrichment of our lives. Christianity teaches us that this body of ours, though miserably linked with that which is so near the brute creation, must yet be for the indwelling of the Spirit. Our religion tells us that this mind that God has given us must be used to its utmost, not simply to increase our capacity for indulgence, but our ca-

pacity for service. This Christianity teaches us that if we have a body only, no matter how perfect, we are poor; if we have only a body and mind, no matter how perfect, we are incomplete; that if we would measure up to the stature of man made in the image of God, we must be linked to the Creator by an ideal that moulds our lives. We must not be content with merely physical courage, the animals about us have that. We must have that attribute that leads us nearest to the throne of God, a moral courage that will bid us stand in the face of wrong, no matter how many are with it, and defy it, and if necessary, die, that we may triumph over it. It is only that kind of manhood that can make a nation great. No nation can be made great by men who do not realize the importance of keeping their bodies free from the effects of bad habits. You can never make a nation great even with men whose minds are trained if their training has but a selfish purpose behind it. A nation can only be great when its people are great, and people cannot be great unless developed in body, in mind, and in heart. Our religion comes, therefore, to strengthen every man, and every woman and every child; and I esteem it a privilege to bring to your attention the practical value—aye, the necessity for religion to guide life. I would not sell for any amount of money the environment of youth that gave me the inspiration of a Christian home; I would not part with, for any consideration, the value of that

Bible that has given strength and courage to my life.

But, if I could have got along without it when I was a child, or could dispense with it now, there is a day coming when I must have it. It is when the shadows of night are falling, it is when the days of my pilgrimage approach their close, it is when I feel the chill of death creeping over my limbs, and know that the time is near at hand when I am to render an account of my life before the great God—and when that time comes, what book is there for me or you but the Bible? Are you interested in science? They will not read science to you on your deathbed. Are you interested in poetry? They will not give you any poetry in those closing hours. Are you interested in history? They will not recount to you the deeds of the past. Are you interested in politics? No matter how hot the campaign is, you will forget it then; there will be something more important on your mind. When that time comes I want to have the Bible near. I appreciate all those things that I have spoken of. I have spent time in reading history and in reading poetry and in studying science, and I have a curious interest in the various theories that have been proposed in the matter of science, but I warn you now, if there is any pleasure in the Darwinian theory today, I do not want any one to come with Darwin's Descent of Man and read to me the story of man springing from an ape—no, I want him to bring the

23rd Psalm, and I will listen to it gladly.

"The Lord is my shepherd; I shall not want,
He maketh me to lie down in green pastures;
He leadeth me beside the still waters,
He restoreth my soul;
He leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil, for thou art with me;
Thy rod and thy staff, they comfort me."

Do you know of anything that is better than our Bible to take you in hand as a youth, conduct you through the dangerous places of life, and give you consolation as you close your eyes in death and lead you to believe that in the land where death does not come you shall meet again those whom you have loved on earth? Our religion fills the life. It satisfies the cravings of the soul; it enables man to justify existence and if he has lived up to its requirements, and made life all that he possibly could make it, it gives him the satisfaction when he dies of having helped to make the world better for his having lived in it.

THE CHURCH IN THE TWENTIETH CENTURY

Rev. James E. Freeman, D.D.
St. Mark's Protestant Episcopal Church, Minneapolis, Minn.

A few years ago I was talking to a distinguished financier in this city concerning the general situation of the Church. I found him in a pessimistic mood.

Among other things he said to me, "I am very much discouraged about the present situation in the Church." He is a distinguished churchman, very loyal to his church, and a very generous contributor of money. "Yes," he said, "I am very much discouraged so far as the Church is concerned. It seems to me that our generation is not producing great leaders." Then he went on in the same vein, "So far as that is concerned one might say the same thing with reference to other enterprises. Take politics, for instance, where are your great leaders, masters and shapers, the moulders of national destiny, creators of great national politics?" And continuing the thread of his discourse he said, "As for that, in my sphere of life, I am frank to say that I am willing to pay any kind of money to get the right type of man. Great leaders in finance are few, and it is very difficult to reach them."

When he had exhausted his pessimistic view I

said, "Well, sir, I suppose there is a great deal of truth in what you say, but one thing I beg to remind you of: That leaders are not born in times of peace; crises make leaders." He stopped for a moment, and said, "I suppose that is true in part." "But it is not only true in part," I replied, "it is true in its entirety. You didn't know what leaders you had until the Civil War and then you had leaders born in the North and South, men of the rarest distinction. You didn't know what masters you had until the great strain came, and then these men emerged. I beg to remind you that it took the French Revolution to produce Napoleon. It took the crisis with the Old World power to develop the strength of the thirteen Colonies, and out of that crisis, not only great masters of state, but great masters in the field of action emerged. When the Civil War came, from every part of this land, from the South as well as the North, be it never forgotten, there came men of leadership, and today, in this happy period, we bracket together the names of Robert E. Lee and Ulysses S. Grant. Yes, and we bracket the names of Stonewall Jackson and William T. Stead. It took a crisis, though. It was a tremendous crisis, but when the crisis came the leaders emerged. Now, sir," I continued, "I beg to say, with reference to the Church, as one of the younger men of this generation, I venture to believe the Church has come to a great crisis in her history. I am almost disposed to think from an exhaustive knowledge of ecclesiastical

history, the greatest crisis in her history. It is a period that some call a transition period. Great forces are at work. We call them by many names: Social forces, economic forces, political forces, religious forces—there is a tremendous change going on. The spirit of fellowship is abroad. Greetings are brought to you from all men and all parts of the great army of our Lord, Jesus Christ. We are coming together. The conditions are changed. Take my own church. Within two decades I venture to believe I can recall a tremendous change in the attitude of the Episcopal Church to this great modern movement. I can see that there is a forward movement, not only in the Presbyterian Church, but also in the great aggressive Methodist Church, the Baptist Church, the Lutheran Church, and others; a tremendous movement, and it is a forward movement, in the Protestant Episcopal Church in the United States of America."

Now this transition period (for the sake of argument let us admit that it is a transition period, and no one will venture to rise and deny that it is a transition period) is a crisis and a very important one. It is not only a grave crisis, but a crisis of tremendous importance. In this period of so broad and great issues, I think it is wise to take a look maybe of retrospect and see what has produced, in part, the present situation, for, after all, you cannot minister to disease until you have made a diagnosis of it. You cannot minister to an age until

you have made diagnosis, and no matter how much the diagnosis might cost, it is extremely important, and without it you cannot proceed.

Now, there are certain distinguishing marks that characterize the life of the Church at large. We do not need to talk about denominations, to emphasize the standards of any religious body—our purpose is rather to emphasize one mighty standard and one mighty Captain. When I speak of the Church, I am speaking of it in an inclusive way, of the Church at large. The first thing I note that has distinguished the Church for twenty-five years past is what has been called the institutional movement. Many of you entertain fears, possibly not as much as I do, about this today. I have spent many hundreds and thousands of dollars of my clients' money making experiments about this. I wish to speak, not in any theoretical way, but in an intelligent, practical way, not only out of a ready knowledge, but from a large and extensive experimental knowledge. I know something about institutionalism.

Institutionalism was born for the purpose of reaching the great body of men and boys who are without the pale of the Church. It was added as an adjunct to the Church for the purpose of laying hold, by practical means as agencies, of the youth of our generation, and I trust it has worked admirably along that line. Again I venture to believe that it has, in a very big way, by reason of its very practical side, its utilitarian side, recommended itself to men of

more mature years. While all this is probably admitted, while institutionalism in the Church has come to be a very valuable adjunct, while gymnasiums, club rooms, halls for all sorts of entertainment have come to be regarded as legitimate agencies in the life of the well ordered parish, I want to say, as an experimentalist, and not a theorist, that this movement is fraught with certain very serious perils. Has it occurred to you that possibly—I do not say positively—that possibly, with the introduction of institutionalism, we have had a slight decline in the inspiration? Has it occurred to you that too much stress has been laid upon these institutional agencies? If you examine our books you will find that probably two-thirds have gone over to the work along so-called institutional lines and probably one-third to the consideration of work upon inspirational lines.

As an experimentalist, I am beginning to feel a tremendous concern about this new movement. I do not want to abandon it, but I am urging this conclusion: That, if the institutional movement in the life of the church in this country is to survive, it must survive through the agencies of laymen and not clergymen. You will remember in the early Church when the demand upon the services of the Apostles was too great, that they concluded they could not longer serve tables, that they said, "Let us look out for men of honest report and set them over this business," and so created an order of

men to minister to these departments. I am speaking to you with affection and yet with all definiteness. If institutionalism means in your life the waning of inspirationalism, then it is a blight, and not a blessing, and it must ultimately result in the decline and not in the forward movement of the great cause of Jesus Christ. Don't conceive any notion, that I have said it was an unworthy thing, that it is a thing to be abandoned, but I have said, and I repeat, that if it takes in any wise, the place of the inspirational in the life of the clergy or the people, then it is a menace, and a very grave menace, to the life and permanence of religion.

Now, the second thing I want to say arises almost normally and naturally out of the first part. May I say by the way, that I am interested in this social service movement. I suppose among the clergy that I am as conspicuously related to it as anybody. But, I am only speaking now a word of warning. Once again may I remind you of the laity as well as the clergy, to be mighty cautious in this movement. Let us not prosecute it with such tremendous zeal that it does not receive its inspiration from the great central powerhouse. If social service in any wise means a falling off in the inspirational, or if in the prosecution of these great tasks you are not going back at times to sit at the feet of the Nazarene to receive from Him direction and inspiration, I say seriously that your spiritual life is in peril.

We must recognize that the church in this

great movement must be placed in a right relation to man. If the church is not the powerhouse from whence proceeds these great streams of power, if the pulpit and the altar are not the stations at which you and I receive our commission and inspiration, and if we are seeking for these things along so-called altruistic or humanitarian lines, then I say, in the fear of God, let us be mighty cautious about this social service movement.

Again I plead—do not misunderstand me—I am an enthusiast of this movement—I believe it is the new way to interpret the meaning of the Kingdom of God. I maintain that before I am a priest of the Church I am a citizen of the state, and by the rights of my citizenship I exercise my prerogative as a citizen, and I say social service is a new interpretation of religion. It is a great movement. It is enthusing many and many a man who has been indifferent to the cause of religion. It has become the greatest ally of the Church, the adjunct of the Church; but, oh, let me caution you, that you live close to the true springs of inspiration. The new movement may become too altruistic, or too humanitarian in tendency, and we may in our tremendous zeal and enthusiasm, forget that the only strength that can carry men through the great battles of life is the strength that proceeds from the source of all strength and inspiration—from the power of God Himself.

Another point I want to make is most im-

portant—I think my brethren will recognize it as quickly as the laity—and that is, with reference to the teachings of the Church. Two notes have characterized the teachings of the Church—what I would call the prophetic office of the Church. I want to call it by this term, I want to think our men are prophets, that we have not lost the prophetic. The two notes that have characterized the teaching office of the Church have been, on the one hand, negation, and on the other hand, speculation. It has been a period of investigation; it has been a period of analysis. Our pulpits have been turned into laboratories for the purpose of analysis. It has been a sort of ecclesiastical surgery and has characterized much of the teaching of the Church in the past quarter of a century. We have been much absorbed in the theories of men concerning Holy Writ.

This is true of the younger generation. Some of us have been, maybe, carried afield, by the legerdemain of great critics. There is something tremendously fascinating about the study of higher criticism. It has no doubt made a very large contribution to the religious thought and to the religious life of our day and generation. But the time has come, and it should have come long ago, when we must abandon these methods in our pulpit. The time has come when the people are weary of critical analysis in the Christian pulpit. You cannot feed men with the bread of life if you are going to turn your church into

a clinic; if you are going to turn your pulpit into a laboratory for mental expression, in the name of God and Jesus Christ have done with that business so far as the pulpit is concerned. Our age is crying for the word of life, and alas and alack, we are giving men stones instead of the word of life. We are giving men, not the water of life freely, but we are giving men out of our own mental treasure house things old and new, principally new, that we in our conceited way have ventured to work out and give as our interpretation of the Word. One might venture in the face of such a situation, with which we are all familiar, to speak with tremendous feeling concerning the want of definite, positive, dogmatic teaching in the pulpits of our day and generation.

I remember a few years ago Doctor Huntington, great, noble Huntington, was preaching for me in my church at Yonkers, and I shall never forget the text. It was, "And Saul met Samuel in the way and Saul said to him, Tell me, I pray Thee, where the seer's house is. And Samuel said, I am the seer." What are you looking for the seer's house for? A superb text, and a superb sermon; and when he came into the vestry —he was a manuscript preacher, almost peerless in his way—when he came into the vestry-room he was absorbed in his theme. He was a true prophet, and as he was taking off his vestments he said to me, "Do yo[illegible] dog-matic?" I replied, "No, sir, [illegible]rd

of the twentieth century." He then said, "That is precisely the way I feel, I am getting very tired of analytical and critical preaching, and I am going back to the older methods and ways. And what is more, I find there is a tremendous demand for this in our day and generation." Is there any man who is not conscious of the fact that the peculiar need, I was going to say basic need, of our pulpit is, for a representation of the old truths? Yes, and in old forms. "Stand ye in the ways and see, and ask for the old paths." This is the cry of the prophet of our day and generation, and that must be your cry and my cry to our people, whether as teachers in the Y. M. C. A. or in the Sunday-school or preachers in the pulpit or speakers on the platform. If you would win your age and fill your place, then, in the name of Jesus Christ, speak the truth and speak it with such certainty that men may feel concerning you that you have walked with Jesus and learned of him.

My fourth point is this: another characteristic that has distinguished the church of our time has been the tendency to aestheticism. It means a good deal, probably more to me than you, because my church is distinguished for its aesthetic tendency. I speak, not only of the ornate church, the altar ritual, but everything that may reasonably come under that term. I am speaking of the employment of the arts in the interpretation of religion. God forbid I should speak against that, because the arts have received their

inspiration within the church. Your great master-pieces, the art of music, all these things have sprung from the love of religion, and they belong properly within the sphere of the church. I am not speaking of the legitimate use of the aesthetic, but there has been a tendency to cheapen religion and public work by bringing within the sanctity of the church those things that have no rightful place there.

I am reminded of an incident. A friend of mine in Chicago—he was a Scotchman, one of those canny Scotchmen, and the story illustrates his canniness—said, "When I was in Scotland we used to attend a simple, humble kirk. I remember I used to rise from the pew, a hard board, and sing 'Praise God from whom all blessings flow.' Now, things have all changed. I go to a fashionable church in Chicago and pay a handsome price for a pew, and while I sit back comfortably on a cushion, the choir, that costs $6,000 a year, sings to me, 'Art thou weary, art thou languid?'" You see the humor of it? You see the pathos of it? What does it imply? It implies that the choir, by reason of our tendency to the exaggeration of the æsthetic, comes to take the place of the congregation and it is a tremendous, serious thing. You know the folk songs are the things that bind people together. The folk songs of a nation are the things that bind it with ties unbreakable—the folk songs, the old songs of freedom. The German spirit is enthused as Die Wacht Am Rhein is sung; and

we, in America, when in foreign parts, have enthused as the tune has been thrown out to the winds of the Star Spangled Banner. These are the things that tie people together, and, the music of the church, as well as the teaching of the pulpit in the church, is designed to make souls coalesce, and when you have taken that language out of the life of religion and substitute for it the choir, beautifully trained, with splendid voices, I tell you you have done tremendous damage to the cause of the church. What is worse than that is this: That in this tendency to æstheticism, we have brought within the pale of the church—may we blush for it—a kind of vaudeville. We have brought instrumentalities that have no rightful place there, that are a disgrace to the church. Thank God the time has come when a righteous public opinion has risen to smite this method of interpreting the dignity and the message and the glory of the Lord, Jesus Christ. We must away with these things. We must have within the church the things that are decent and well-ordered, whether they are interpreted through a beautiful liturgy or a dignified, extemporaneous service.

The fifth thing in this analysis of the church in the Twentieth Century is the reverence to the dignity and order of worship.

And the sixth point is, with reference, blessed be His name! to the growing unity of Christendom, to the growing spirit of fellowship. He is an unworthy disciple who sets his denominational

standard above the majestic standard of the Cross under which all men are enlisted as soldiers of one Lord and Master. He is an unworthy disciple, whether he wears a miter, or whether he carries lofty orders in some church, he is an unworthy disciple who emphasizes the importance of his devotion to the one to the disparagement of the other, and over his devotion to the one great army.

With reference to our own church, we have a Commission of faith and order, tremendously important. But the thing I am concerned about immediately in my own church, is that we shall have faith and order within our own bodies before we proceed to have them in other bodies. There shall be absolute unity of life, of purpose, and of spirit in the great Episcopal Church. Then, when we have such an example of ennobling unity, maybe we will lift aloft the standard. This is the standard: "This is the way; walk ye in it."

I am reminded of how men united in the tremendous period of the Civil War. You remember when the call to arms came men responded from every side, boys from the mountains, from the plains, from the New England coast, and the far West. They all responded. The men likewise from the South, standing on what they believed to be their rights, responded to the call as they understood it. But when they came together, they came together with their own peculiar uniforms, insignia, and emblems of their

states. But when the great shock of battle was on, when the great issue was in the balance, then with all reverence to state standards and insignia, they were all as one. It was the great crisis that united them.

I close with what I opened with: This is a great crisis in the life of the Christian Church. This is a time when any division or detachment of the army that decides to fight alone may fight to their own ruin and destruction. This is a time when we must get together, when we must remember old Ben Franklin's dictum: "If we don't hang together we shall hang separately." Yes, this is a time when we may be loyal to our standards, as I am loyal to the great North Star State, as I was once to the Empire State, but when the issue is on, in the name of God, in the name of the great Captain of our salvation, let us not lift the standard of anybody above the standard of the supreme Master. May we unite as one mighty army, marching as one mighty force, forging a new and golden chain and with it bind humanity about the feet of Jesus Christ.

CHRISTIANITY AND GOVERNMENTS

J. A. MACDONALD, LL. D.
Editor of the *Globe,* Toronto

What message has Christianity for the governments of America? What can Christianity do, through this Men and Religion Forward Movement, to make government of the people, by the people and for the people a reality on this continent? What power is there in the religion of the men of this movement to vitalize and sustain American democracy, and to warrant it in aspiring to project itself over the world? How are the principles of righteousness to be made energizing and dominant in State Legislatures and in the National Congress at Washington and in the Provincial Legislatures and in the Dominion Parliament at Ottawa?

Questions such as these are suggested by the theme of this address. Such questions must have been in the minds of the committee responsible for assigning to this theme an American political leader and a Canadian newspaperman. If that be true it is our duty to face such questions without mincing words and without evading issues. I shall therefore press upon you some points which seem to be pertinent and to call for recognition.

(1) The fact of American democracy puts responsibility for American government directly

and immovably on the American people. If there is evil in the land, injustice, oppression, wrongdoing, the people are responsible. There was a time when responsibility rested on the king. His was the authority and his the blame. But if we, the people, have dismissed the king, if we have put on the royal purple and climbed up to the throne of power, then ours the blame and ours the disgrace—ours and our children's after us. For this is the distinction of our democracy: that we have taken the scepter of government from the hand of the king and put it into the hand of the crowd.

(2) The character of government is judged not by its forms, but by its fruits. Names and phrases and symbols do not signify. We may talk of the monarchy or of the republic. We may prate about autocracy or about democracy. That government is best which produces the best results in individual freedom, in civic efficiency, in national character. A system is judged not by its favored few, its aristocracy of privilege, but by what it does for the average man. In England there is—or rather was, for it is passing with the steadily rising tide of British democracy—in England there is the remnant of an aristocracy of birth and of privileged position which through generations dominated English life and character. In America, both in the United States and in Canada, there is growing up an aristocracy of wealth and of the power of politics and of industry that wealth

controls. Under both flags every special privilege to the few involves a special loss to the many. Class privilege on one side means danger to class rights on the other side. That danger is none the less in America because we have changed from one type of class domination to another. Our forefathers came to these United States and to Canada to escape the injustice of land laws and the exactions of landlords. I ask you if our children will inherit from us that larger personal liberty and that juster equality of opportunity which we inherited from the pioneers of this continent? If the older landed aristocracy of Britain chastised the people with whips, what have we whereof to boast if our privileged American plutocracy chastise the people with scorpions?

(3) In so far as government under our democracy has come short, that shortcoming is due not to the inadequacy of democratic institutions, but to the frailties and failures of the people, who are the government themselves. Henry Ward Beecher used to go through the country lecturing on the "Reign of the Common People." He gloried in the opportunity of America to give to the world a true interpretation of the of the government of the people, by the people, and for the people. He caught the Vision. He followed the Gleam. But scarce had one generation passed when from a stage wider than even Beecher commanded there arose a many-voiced cry, surging all the way from Maine to

California, that the promise of equality made in the Declaration of Independence had not been fulfilled, and that Lincoln's inspiring dictum at Gettysburg had been degraded into "government of the people, by the rascals, for the rich." On all sides the cry is raised against Trusts and Combines and Big Interests. Each party sets itself to outcry the other in the name of law and justice and the common people. But deeper than the voices of constituted authority, more determined than the slogans of political parties, there rises a new, strange and alien cry, not heard in Congress, ominous, threatening, ungodly, all the way from New York to Los Angeles: "A curse on both your houses! The bomb's the thing!"

But, these cries of discontent heard all over this continent, heard all over civilization, heard in Britain loud and stern as anywhere, are not only ominous, they are hopeful. The cry of the common people, upon whom the burdens of decent living press so heavily, the cry of the toilers for a fairer division of the fruits of their toil, the cry of the unemployed for a chance to make good the impulses and aspirations that disturb their narrow life, even the cry of the rebellious against what seems to them the cruel injustices of things as they are—these cries are not the death-knell of civilization; they are the birth-cries of a new democracy.

(4) But the new democracy will be no better than the old, unless there come with it a new moral standard and a new moral dynamic.

Christianity can do nothing worth while for governments except to Christianize the life of the people, of all the people, in whom is the source and power of democratic rule. The curse of government in America today is the inadequate morality of the people. There has come, in the free air of our broad life, a marked weakening of our sense of moral distinctions, of moral obligations and of moral retributions. We do not believe as sternly as our fathers did in the authoritative rightness of right and in the absolute wrongness of wrong. The sense of right may be strong and alert in personal affairs, but not in social and corporate relations. We do as corporations, or profit from their doing, what we would scorn to do as individuals. Times and places and purposes warp our moral judgment. Notoriously is this true today in large enterprises and in political and social duties. Government never can be just or strong or enduring so long as great areas of our life are regarded as free-and-easy moral regions "where the best is as the worst and there aren't no Ten Commandments." In our chambers of commerce, in our institutions of finance, in our stock exchanges, as well as in our party conventions and halls of legislation, we need to return to the elemental morality of Butler's dictum which John Morley told the University of Toronto he would write over the doorway to every university and parliament in the British Empire: "Things are what they are; their consequences will be

what they will be; why, then, should we deceive ourselves?"

And our quickened moral sense must be alert not only as regards the wrongdoing of the common offenders, the publicans and sinners of outraged social life, but even more keenly for that wrongdoing which society designates by some more euphemistic name than adultery or theft. If under our government every man has an inalienable right to life, liberty and the pursuit of happiness, it is a sin and a crime for privileged interests to interfere with that inalienable right. If the campaign song of the British land reformers, "God made the land for the people," is God's truth for the Lords in Britain, it is equally authoritative in America that God made for the people not only the land, but the minerals deposited in the land, the forests that grow out of the land, the electric energy stored in the water that flows over the land, and the fish that swim and swarm in the seas and lakes that wash the shores of the land. God made all these for the common people of America, and any system of organized monopoly interfering with that divine provision for human needs is an offense for which America shall have to pay, even as Britain has had to pay for the crying injustice of the feudal land laws. And Christianity can do nothing for governments in America more effective than making Christ's principles of political economy and social justice apply justly and in the Christ spirit to the details of everyday life, not

for the vulgar lawbreaker alone, but for men as decent, as highly respected, and as nominally religious as any man among us. Unless a revolution is wrought in the world of the well-to-do and the privileged classes, an issue may be raised by the unprivileged masses which will be no respecter either of persons or of privileges.

(5) The root evil of all this trouble in high classes and in low that threatens governments and endangers democracy itself is the uncured selfishness of men. And there is no cure for selfishness except love. Love alone has the power so to strike the chord of self so that it shall pass in music out of the harp of life. Love alone as the motive in life goes deep enough or is strong enough to turn selfishness into unselfish service. The economists and philosophers all through the ages have declared that self-interest is the supreme and lasting motive in life. It is the radicalism of Jesus that He repudiated the whole self-interest school and declared love to be supreme over all other compelling motives in a moral world. He made service the standard of life and love the motive to service. "Thou shalt love thy neighbor as thyself": that is the Christ motive for Christianity and without it neither man nor nation is Christian.

Men of America, unless we hold this Christ view that love is the supreme compelling motive in life our religion is not Christian. Unless we carry that view into actual life in our business relations as employers, as employees, as

public men, as private citizens, what we call our Christianity is not according to Jesus Christ. And unless we can make love to be the motive in the lives of other men, the dominant motive in the industrial world and in the life of the nation, our Christianity will do nothing real for the governments of America.

(6) Into our politics and into our social programs there must come this radicalism of Jesus or there can be no real solution for oppressive trusts on one side or for destructive anarchy on the other. Self-interest is the motive of all that selfishness, and against its self-blindness must be set the distinctive program of Jesus.

The eternal law said: "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself." Jesus crammed that law with a deeper meaning and gave it a broader range: "A new commandment give I unto you, that ye love one another." That is the basis of Christian sociology. That love makes aristocratic injustice impossible.

Jesus said: "If any would be great among you let him be a servant"; and he set that greatness of service over against the Gentile greatness of "lording it" over others. Service is the Christian standard.

Jesus said: "As the Father hath sent me into the world, even so send I you." That commission of all who love in the service of all who suffer is the note and mark without which there is no Christianity.

I know that men will say, and say with the accent of finality, that Christ's ideal cannot be realized in business or in politics, because human nature does not change. But Christ said human nature can be changed. And human nature must be changed or civilization is doomed. "Ye must be born again." The absolute imperativeness of that new birth, the birth out of selfishness into love, out of social strife into social service, is the only hope for the new democracy. "If any man is in Christ he is a new creation." That new creation is the complete vital transformation of all our motives and of all our standards of values. Tolstoi said: "We are willing to do everything for the people except get off their backs." Privileged classes never will be willing to get off the backs of the people until they learn the lesson of love for humanity which sent Jesus to Calvary bearing the people's cross. That new birth of love will solve our age-long problem. Nothing else will solve it.

And the time is come when service to others for love's sake is seen to be not only Christ-like, but also the mightiest thing in life. In June last from a vantage place in Westminster Abbey I looked down upon that matchless ceremonial of pomp and splendor, the coronation of King George. And this was the most regal thing in all that gorgeous ritual: the King's response there in the presence of his people to the significant words of the text of the Archbishop's sermon: "I am among you as he that serveth."

When that spirit comes not to the King alone, but to Parliament, to the army and navy, to the great public corporations, to the vast financial interests that decide issues for the Empire—when that kingly spirit of service comes to all the people the problems of government will solve themselves, and democracy will be justified of her children.

And this is the lesson America must learn. All over this continent men worship the great god Things. Big Things, not great men! Our American Anglo-Saxondom must know that it is set here in the midst of the world nations to bring in the new era of international good-will and international service. In matters of wealth and trade and in the things of the flesh we but compete with other civilizations, but if under the Christ standard of service all government at home is made to work for the freedom and elevation of all the people, and if all diplomacy abroad is made the bond servant of human deliverance from ignorance and error, then shall America take her rightful place in the van of the nations and make her dreams of democracy come true.

(7) One word more and I have done. All this that I have said is but the program of Christianity for governments in America. Back of that program there must be power. There is no power for the redemption of life but the power of a person. The dynamic of Christianity is the living person of Jesus, the Christ. Per-

sonal love and loyalty to Him is the compulsion that will make any company of men tell in the life of America and of the world. With His program and the power of His personality any ten men from anywhere could go forth and save our worst Sodom from Destruction. His name is above all the names with which we try to rally the forces of progress and reform. Make it the rallying cry in our homes, in all our churches, in the halls of legislation, in the unions of labor, in the board-rooms of finance, in the dull and waste places of our life. His program! His power! His name!

"I know of a land that is sunk in shame,
Of hearts that faint and tire;
And I know of a name, a name, a name,
Can set that land on fire.
Its sound is a brand, its letters flame,
But I know of a name, a name, a name,
Will set this land on fire."

CHRISTIANITY AND GOVERNMENTS

HONORABLE WILLIAM J. BRYAN

Religion, while not connected with government, exercises a powerful influence on the government. A government is what the people make it, and therefore anything that improves the people improves the government. This is especially true of a government like ours, which rests for its authority upon the consent of the governed. Popular government is like a composite photograph—it doesn't look like any citizen who lives under it, but it combines the essential features of the national countenance, which is in proportion as people can be lifted up in intelligence, in virtue, and in morality; every government reflecting this improvement approaches more and more unto perfection. One has only to travel in the lands where Christianity does not prevail to form an estimate of what religion can do for the people and through the people for the government. Christ told us that a tree could be known by its fruits. He thus supplied not only the simplest but the truest test. A tree that does not bring forth good fruit cannot be a good tree, and a tree that brings forth good fruit cannot be a bad tree. We have had time to test Christianity by the fruit that it has borne and if you will take a map of the world you can distinguish the Christian nations by the light that

streams out from them to make brighter the lives of those outside as well as those within the Christian lands. At the Edinburgh Conference a year ago last summer we learned that twenty-five millions of dollars were contributed annually by the Christian nations to carry the gospel to those who sit in darkness, and if you will travel around the world you will find that these Christians in their homes, laboring, producing or taking from their incomes, by sacrificing to the extent of their giving, are reaching out a helpful hand to the people everywhere. If you will go into the nations where other religions and philosophies prevail, you will find that where they have made progress in 1500 or 2000 years it is where they have borrowed from Christian nations. The leaven of Christianity is making good the world.

I was speaking one Sunday at Allahabad, India, presenting a definition of the Christian religion, and when I was through, an Indian, typical in appearance, arose in the rear of the hall and volunteered this statement. He said, "Mr. Bryan, when you go back to the United States tell your people that Christianity has made a far deeper impression upon India than the church membership would indicate. Tell them that the ideals of the Christian religion have been accepted by a much larger number than have joined the church." I shall not forget the suggestion nor the impression that it made. Go where you will throughout the world and you

will find that the ideals of the Christian religion are a revolutionizing force in every country. It has been the history of man that he has sought to put the burdens of life upon others while he endeavored to absorb to himself the blessings of life, and the philosophies of other teachers have not struck at the root of the disease. It was Christ who came and gave us the ideal with more dynamic force than any other social ideal has ever had. In answering the question, a question that makes us censure those who ask it, which makes us wonder how there could be petty striving among them in the presence of the Master,—we are yet glad that the question was brought forth, for His answer to it gives us the measure of human greatness. When the disciples quarreled among themselves as to which should be greatest in the Kingdom of Heaven, Christ rebuked them and said: "Let him who would be chiefest among you be the servant of all." That is the measure of greatness. It always has been true; it is true today; it always will be true that he is greatest who does the most good, and how this old earth will be transformed when this measure of greatness is the measure of every life! We have had our conflicts and our combats because we have been trying to see what we could get out of the world. There will be peace and brotherhood and progress when we are trying to see what we can put into the world.

Compare Christianity with the Mohammedan

religion, and you will understand why it is that our religion affects our government for good to a far greater extent than the Mohammedan religion does. Our religion, for instance, teaches that woman's place is by the side of man, that woman is the co-tenant of the home, earth's only Paradise, and because of that the governments in Christian lands are the governments that give to woman her highest place, and give her the opportunity to exercise the largest influence.

Go into the land where Confucianism has control, and measure the influence of that philosophy upon government, and then examine the influence of our philosophy, our Christian influence, upon our government. It illustrates the living power of our mighty faith, that when only a handful of Christians have found a place among the Chinese their influence has been so great that four hundred millions of Orientals have shaken off the despotism of the throne and rising up, have made a government of their own, and they call their president, President of the United States of China.

With Christianity go the things that make for the development of mankind; and with the development of mankind comes better government.

I wish to speak of the many ways in which religion must affect the government for good. In the first place, religion is the most economical police service that is rendered in the state. It costs less to keep men from going astray than it does to bring them back

and compensate society for the harm they have done. Religion puts a policeman inside without cost to the state, and he is a better guardian than a dozen around a man paid out of the public treasury.

Christianity, or I might make it broader even, for the term religion is broader than the term Christianity, and religion rests upon a man's relation to his God—Tolstoi has defined religion as the relation that man fixes between himself and his God, and he has defined morality as the outward manifestation of that inward relation. Man's relation to God is the most primal fact in the human life. Without that belief in God, without that consciousness of responsibility to God, there is no guiding force in the human life; and I believe it is true, also, that religion furnishes the only foundation upon which a moral code can be built, and if that be true, then who can doubt the necessity for religion in a government, or in a country, if the government is to be a good government? I know there are some who think that you can build a system of morals upon a materialistic foundation, some who think that reason is a sufficient guide, but I remind you that we have no knowledge of a moral code that was built upon reason alone; and in the nature of things it can never be possible hereafter, for neither now, nor, in the years to come, can a group of men be found who would be intelligent enough to undertake the making of a code of morality whose morals have not been

colored by the teachings of Christ, and by the sermon on the Mount. Tell me that you can rely upon reason as a guide, that that will direct you into the path of right and duty, and I remind you that according to our law a young man's reason is immature until he reaches the age of twenty-one. No matter how much we need him in a campaign we cannot have him until he is twenty-one. He cannot even deed away an acre of property, however small its value. The law says that he has not sense enough, that his reason is not sufficiently developed, and yet a man can throw himself away before he is old enough to throw his property away, and if you have to wait until a man's reason is fully matured before you lay the foundation of character the man will be ruined before he is old enough to know what to do. You have to have something that goes before the reason, something that is accepted on authority, before the reason is in position to act. Not only that, but no human being can analyze his intention or determination to do a thing or not do it, and recognize just how much of that determination rests upon reason and how much upon other things. We know that passion can dethrone the reason, and we say by law that if a man kills another in the heat of passion it is not so grave an offense as if he does it deliberately and with malice aforethought. We know that selfish interests will blind the eyes of justice, and pervert the judgment of an outsider, and so we say that

if a man has the smallest pecuniary interest in the result of a trial he shall not sit upon a jury that decides the case. We understand these things. Then how dare we trust to our reason alone, either in youth or after we are grown?

But there is another objection to relying upon the reason. The reason is too slow. Man has not time in this busy life to sit down and calculate nicely whether a good done to some one else will come back in blessings to the one who does the good, and a man who never does any good until he stops and calculates the influence upon himself never will do much good. The man who tries to keep a book account of how much good he does never does enough good to pay for buying the book or opening the account. You cannot build a noble life upon an arithmetic. It must be like the ever-flowing spring, which bursts forth constantly with that which refreshes and invigorates.

The state and government cannot take the place of the home, neither can it take the place of the church. The government can decide economic laws; the government can and should adjust its laws as nearly as human wisdom can, so that a man can draw from society a reward proportionate to his contribution to the welfare of society. But this is the most that government can do, and there is a realm in which religion and religion alone can act. It is when the man who has been endowed more largely than his brother, or who has been favored by cir-

cumstances more than others, and who, according to the just distribution of rewards, receives more largely from society because he gives a larger service,—only religion can tell that man that he holds as a steward that which he thus receives, and that God requires him to give an account on the last day, of the use that he makes of it. This is something that government cannot do. Government cannot throw around the child the environment that is necessary to the child's proper development. The government can furnish schools for the training of the mind, but a human being whose mind only is developed and whose heart has not been trained, may not reward the state for the money expended in the education. Aye, more than that; if that educated brain goes forth to prey upon society, if the training that our schools and colleges give is to be turned toward the exploitation of the multitude, to train men to take advantage of those who educated them, we need a moral training that the state cannot furnish, a moral training that religion only can give. If we go back and examine our own, and earlier years, we find that the foundations of our character were laid in our youth.

I wish that any man who scoffs at religion and its effect upon men, who thinks that Christianity is an enfeebling belief that makes man less manly could look upon any of the companies assembled by this Men and Religion Movement, and then find, if he can, a body

superior to them, of those who deny the existence of a God or eliminate religion from the ruling influence of their lives.

Religion is a thing that is eminently practical; we cannot get along without it, and as we need the home and the home where religion reigns to give the child his beginning in life, so we need the church to strengthen the man for the duties that he has to perform. We need one day in seven, at least, and could use more for the supplying of spiritual nutriment.

God made us want something to eat for our bodies three times a day; if our spiritual hunger were as acute as our physical hunger the churches would never be empty, and if our neighbors could see when we fell off in spirit as they see when we lose in body, we would be ashamed to stay away from church as much as we do.

As the home lays the foundation for that character that controls the life, so the church sustains and strengthens us and lifts our ideals. We pass through changing ideals as we go from youth to maturity. In childhood everything has to be done for us. We are recipients, not givers, and it is not strange that a child should imagine that life is very one-sided, and not be able to understand that "It is more blessed to give than to receive." But as we grow older the church teaches us that these duties are reciprocal, and finally, by experience, we find that the real joy of life comes in doing something for others, not in having others do something for us.

Where would this nation be without the ideals that our religion presents to us? Where would our young men be as they grow up, without the ideals that lead them on to large development and to great achievement? Bring before me two young men with equal ability and with equal training, and with equal opportunity, and let me look into their hearts as they begin life's work, and if I see there a great difference in their ideals I can measure with some accuracy the future of those boys. If one has a high ideal, if one has learned that conception of life that Christ brought to us, if he goes out glorying in his strength, that he may put his broader shoulders under heavier loads, proud of his education only because it gives him a larger capacity for service, I care not where he locates he cannot live in any community for twenty-five years an honest, industrious, helpful life without becoming a tower of strength to every righteous cause and respected by all who know him. If the other young man, instead of having such an ideal, is worldly and only anxious to have a good time, for the satisfaction of the demands of the body, or contribution to its delights, if this is all he thinks of, it doesn't take a prophet to see at the end of twenty-five years a wasted life, a life that has not been satisfactory to himself, a life that has been a disappointment to those about him, a life that grows worse as he grows older. It is the difference that an ideal makes upon a life; it is the difference between

success and failure; the difference between a noble life and an ignoble career. But, my friends, government needs the Christian ideal in the departments of government. We need it in politics, —where more than in politics? What would the politics of this country be if it was conducted upon the basis of Christian ideals? It would not mean that we would all agree about every question; it would mean that our battles would be fought between men; that each one would respect the other's right to opinion, instead of quarreling and antagonizing each other, we would reason together, both anxious that the truth should prevail whether it brought us victory or defeat. And, my friends, never have we needed the strength of Christian ideals in a nation more than we need them now, and this Movement, I believe, has contributed largely to it. We need that moral courage which Christianity imbues in the lives of men. A man cannot look ahead and measure the consequences of his act, but he can see where to take the next step, and he can do what he believes is right and trust the future to the hands of God, "Who doeth all things well." This nation is blessed of the heavenly Father with natural resources unsurpassed. We have inherited from ages past all of our riches and all of our wealth. We have great factors entering into our nation's progress, but I believe no factor can be compared with the value of religion as a directing force in human life, and I will close by paraphrasing the lan-

guage of Holy Writ: We have education in this country, the best system, I believe, in the world; we have government in this country, the best form, I believe, ever conceived by the mind of man, and yet, my friends, "education may plant, government water, but God must give the increase."

THE CHURCH

BISHOP WILLIAM F. ANDERSON
Methodist Episcopal Church.

There is a very inspiring picture of the early church given to us in the New Testament record, "And the Lord added to the church daily such as were being saved." I would that every church of Jesus Christ everywhere might realize that ideal. I do not suppose it is necessary for me to stop to make an argument to the effect that every church ought to be a growing institution. A man arose in one of the conferences over which I was presiding awhile ago, and speaking with great confidence, as though the oracle of God, he said, "The Church of God ought to be the most conservative of all the institutions upon the face of the earth." I felt like stopping the conference and asking that benighted brother where in the name of reason he had come upon a heresy like that. Conservative of all that is valuable and important, certainly. But, conservative in its spirit as it strives with every institution for the liberty and the rights of man and domination of the modern world—in that sense the Church of God, instead of being the most conservative, ought to be the most progressive institution on the face of God's earth. That celebrated Englishman, Sir Alfred Russell Wallace, in an article on "Science and Immortality,"

turns aside from the main drift of his argument to discuss another point. He writes from the point of view of an Englishman, one profoundly interested in the welfare of the English church. He pleads for reform in the English church, the result of which shall be that the things which have become incidental shall be allowed to pass into the background, while those things which are fundamental to the present and vital to the future, shall receive every emphasis. Pleading for this he goes on to say: "A reformed church is an engine of progress." It seems to me that is what every true branch of the Church of God ought to be, literally, an engine of progress relating itself to everything that is vital to the welfare of humanity and becoming in more senses than one, the champion of the rights of all men, and so become literally and indeed an engine of progress.

I suppose there never has been a time in the commercial life of the world when so much has been said as today of the by-products in various lines of manufacture. Indeed, I think it is not too much to say that it has been reserved for the men of this generation to discover the possibility of the by-products as the means of swelling the dividends of great corporations. We have not anything to say in criticism of that. Conservation of all our resources is certainly a movement in the right direction. There are certain things that flow out of our church life which may be likened to by-products, such as the edu-

cational uplift as an opportunity for the cultivation of delightful social life, the forming of proper standards in certain æsthetic departments, church music, effective scriptural teaching—all these are immensely valuable. I have not anything to say in criticism of them. But I think it is tremendously important for us, and I believe the Men and Religion Forward Movement has helped us achieve this, to remind ourselves of the mission of the church, the fundamental business for which the Church of the living God has been organized under the superintendency of the Holy Spirit and perpetuated through the Christian centuries. I want to give some consideration to the basic mission of the Church of the Lord Jesus Christ, and this is my first proposition: That the church is not an end within itself; it is a means toward an end. Now, it would not be strange if some one should say, "Here is a representative of a branch of the Church of God, who does not at all appreciate the dignity and standing of the church." My answer is this: "It will be conceded by every one that Jesus Christ discovered the individual, discovered him to the world, discovered him to himself. What did our Lord say about the life of man? That it was an end within itself? No, but rather, that it was the means toward the end. This is what He said: "He that would save his life must lose it, and he that would lose his life for My sake shall find it."

If that be true of the individual it must be true

of the collection of men and women in the form of an organization, the Church, and as the individual must lose his life in order that he may find it, so also must the Church lose its life in order that it may find its divine possibility as God shall charge it with the power of His own great energy. The Church, like its Lord, must go about doing good. That church, that organization or that wide-world movement, that records itself as existing in and for itself, is in a bad way; for Almighty God, in the development of His Kingdom, has placed His disapproval forever on that church that shall record itself as existing in and for itself. If, then, the church is a means toward an end, what are the ends that the Church of Jesus Christ is to serve?

A present-day leader, in defending the essential characteristics of the institutional church has done so in this language: "The institutional church is simply a church of organized kindnesses to the individual." That seems to me a very happy phrasing of the mission of the Church of God towards individual man. Robert Louis Stevenson has defined it a little differently. He says, "The church is the union of all who live in the ministry of all who suffer." So that the mission of the church toward the individual is that of the institution of organized kindnesses. Certainly you will agree with me in profound gratitude that the time has come in our interpretation of the significance of the gospel

of our Lord, when we make the mission of the church to include the whole of the life of men. We no longer divide the life of men into departments and conceive that it is the mission of the church simply to administer the religious departments. With psychology, thank God, has come a new interpretation of the gospel of our Lord, and we have come to see that the mission of the church is a mission to the whole man; that where the physical condition is not right, it is perfectly proper for the church to enter that field and see that the physical condition is what it ought to be; that where the social condition is pagan rather than Christian, the commission of the gospel to the church is to deal with that condition; that where the industrial or inspirational life is lacking, the mission of the church is to include the whole of the individual.

Now, let us see what the Word of God says on this point: He (Jesus) set His face steadfastly to go to Jerusalem, and he sent some messengers before Him. When the messengers entered into the city of Samaria instead of into Jerusalem, the Samaritans refused to receive them. When they came back James and John were indignant, and they said, "Shall we call down fire from Heaven?" And with characteristic divine charity and gentleness, Jesus turned and said: "Ye know not what manner of spirit ye are of."

And I like immensely our Lord's word, "To save the lives of men." I like it very much bet-

ter than to talk about saving the souls of men. There is something so ghastly about that. Fifty years ago they talked about it in this way, and it did not make any difference about a man's life. We have all heard testimony in meetings that smelled musty and men were talking about things of the dim, distant past. I like better our Lord's putting it in this way, that this is a world for saving lives of men. It is very much more natural and it brings this business of salvation right down to the present moment, and raises questions as to what the man's life is here and now, right up to date.

Now, of course, the Church of Jesus Christ is builded upon that fundamental proposition, and the Men and Religion Forward Movement takes its stand upon the same proposition, that the best thing we can do in the saving of the lives of men is to bring Jesus Christ to men, and so bring the men to Jesus Christ. This is an all-inclusive work, not simply touching the outside of a man's condition, but entering into the deep resources of the spiritual nature, building up his spiritual realities and senses, giving steadiness to his will, fortifying his thought, characterizing his methods, directing the purposes of his life to high and holy ends.

A very remarkable thing happened to me as I entered one of the Men and Religion Congress sessions at Carnegie Hall. A man introduced his companion to me, saying, "Do you know this man?" I said, "I do not." Then he reminded

me that about two years ago, in one of the cities of West Virginia where I had gone for the purpose of dedicating a church, he and some others came and asked me to baptize a young man who had just gotten out of prison, and who had come to the city for the purpose of selling liquor illegally. He said to me, "This is the young man you baptized on that occasion." As I looked into his face, the man added, "Now, sir, he is a successful pastor of a Christian church." He was a Christian gentleman in appearance. That is what Jesus Christ can do for a man when he opens his life and his heart.

But if the mission of the church is to the individual, we must never forget that the individual man is simply a unit of organized society, and this great historic, tremendous fact of salvation must be conserved. The individual man and woman, as they feel the touch of the Holy Spirit of God, must be builded into a great world-wide organization, and the scriptural term for that organization is "the Kingdom of God," "the Kingdom of Heaven." Our Lord was not talking about the kingdom of the new Jerusalem, nor yet about a kingdom in midair, for disembodied spirits; He was talking about the building of His Kingdom in every place where man has a local habitation, the building of His Kingdom in righteousness and purity, and brotherhood, and universal love.

I have occasion to thank God a great many times that a good many years ago, when I was a

mere stripling of a preacher, I got a vision of the Kingdom. Oh, what an inspiration it has been! You cannot read the Testament record without noting how frequently our Lord uses that term, and with very good reason, for it is the most comprehensive term describing the redemptive influences. Now, there are men who admit that this is true, and yet who seem to think that their own particular branch of the Church is synonymous with the term, "Kingdom of Heaven," that all that is worth talking about, and that is particularly helpful in the way of spiritual uplift, is found in their own special branch of the Church.

It is too late in the day, thank Heaven, for a man to be narrow and to think that all there is of Christian influence and redemptive power, belongs to his own branch of the Church. I love to think about the Kingdom, deeper than your branch of the Church, and my branch; deeper, thank Heaven, than all of the branches of the Church put together. For the movement of the Spirit of God in human affairs is in larger circles than human organization and the rivers of the water of life, thank God, are not confined to the channels which men make, but extend to all human life. "That was the true light which lighteth every man that cometh into the world," and Jesus Christ, by the grace of God, suffered death for every man. Wherever there is a human being, made in the image of God, the Spirit of God is hovering over him and seeking to build

him into the Kingdom of righteousness and brotherhood and universal love.

Now, I am sure you will agree with me that the time has come when we ought to go about the building of the Kingdom in a larger way. We boast in this day about the world-spirit and the world-division and the world-sympathy and the world-movement, about our modern democratic cosmopolitanism. Did it ever occur to you to inquire whence it all came? You say that the twentieth century is so far in advance of the fifteenth century. It is because the Son of God has been taking hold of the thought and the life of the modern world, and we have escaped the provincialism and the narrowness and the littleness of the early century, and like the psalmist, God has brought us out into a large place. And this movement throughout the modern world, that recognizes the great fundamental fact of human brotherhood with its sympathy for men wherever found and in all conditions, is due to the fact that the Son of man has been moving through the nations and founding the ideals of the modern world, and bringing us up to the standard of God's great thought concerning the possibilities of the life of man.

And now I say that the time has come when we ought to pause and think and plan and dream about the building of the Kingdom in a larger way. You are always talking about thousands in this day, not as they did twenty-five years ago. Let me tell you how they are talking in Dixie

Land. Some of our friends point to the South with a feeling of humiliation. Right across from Charlestown on the Tennessee River, there is a fine residential section. More and more the good people of Charlestown are building there. Some very fine people live in that section. I live there myself when I am at home. A little while ago the English syndicate who owned this territory made a transfer to another English syndicate, and the papers stated that behind the syndicate there was a capitalization of six million dollars. A little way to the northwest, at the foot of the hills of the east range of the Cumberland Mountains, there is a large territory rich in the deposit of coal and a little while ago that was also changed from one English syndicate to another, and the papers stated that back of that there were twenty million dollars. From the Allegheny Mountains, centering about the Birmingham district, there is a place that is marvelously rich in deposits of iron ore, probably the richest mine on the American continent, and a little while ago that was transferred from one English syndicate to another. I think it was Mark Twain who said that the only people mentioned in the Sermon on the Mount are the English: "Blessed are the meek, for they shall inherit the earth." And when that transfer was made, the papers stated that back of the new syndicate there was a capitalization of one hundred millions of dollars. That is the way men are talking in business in Dixie, not in terms of one

hundred, or a thousand, but in terms of the millions. Yet we are content, in talking about the building of the Kingdom, to allow it to go on in the same old easy kind of fashion.

Now, the time has come—it is here now, when we must talk and plan and think for the building of the Kingdom of our God in a larger way. We are living in the largest world the sun has ever shone upon. Because of the triumph of modern science, we have today an infinite amount of time, of space and of power, and the life today is larger and vaster than in any previous generation, and the course that keeps pace with the movements of the modern day must be large and aggressive. We must be willing to do things in a large way, as a result of a great vision, and a splendid, whole-hearted consecration. I sometimes think in this way: Whenever, in the life of the individual, any side of his character becomes stronger than the moral and spiritual, he begins to debilitate and decay. The same is true of a nation. Whenever in the life of a nation the moral and the spiritual is overlapped by any other phase, that nation begins to go towards paganism. How tremendously absorbing is the commercial life and the political life of this people! And so is the social life of the great cities and the intellectual life of our people as a whole. It is the mission of the gospel of the Son of God to permeate it and sweeten it with the divine ideals of life; and the church must come to a higher efficiency in taking hold in a large

way of these forces of our modern life to direct them toward divine ends and the great divine destiny which Almighty God has set before us.

I took up a magazine the other day, and found that a writer had chosen this for his subject, "The most perfect thing in America." I said, "He is a bold writer who would look over our fair civilization and pick out one thing as the most perfect in America." I read it, and I found the argument was this: That the scientific game of baseball as played by the major teams is the most perfect thing in America. At first I said, "He is a trifler," and I came near throwing the magazine aside; but I read on, and before I had finished, he had convinced me, and I will convince you. This is what he said: For directness of aim, for perfect team work, for the bringing of every resource engaged toward a certain definite end, the scientific game of baseball is the most perfect thing of America. And I rather fancy he was about right. We must transfer that high type of efficiency from the ball game to the Church of the living God. We must vitalize every unused possibility inherent in the membership of the churches, and bring them to bear with directness of aim, and with no loss of effort, upon the redemption of the world committed unto us for its salvation. There is a story about the great Christian master artist, whose pictures attracted widespread attention by reason of their deep red and permanent coloring. His fellow artist could produce just as good coloring, but

University of Southern California

it faded out, while the coloring of the great master endured. They speculated as to why it was. Some said he got his colors in the Far East, and they got theirs in the same market, but they did not find his secret. Others said it must be because he had found some new material, and they went into his studio, and found there just the common materials with which any artist could do the work. Finally they sent one to ask the old master if he would not kindly explain to them the secret of his enduring colors. He only bowed his head, and worked on in silence. One day he died, and when they were preparing his body for burial, they found upon his left breast the scars of a great wound, as large as the palm of a man's hand, which had been punctured around the outer edges, and then they understood that the secret was in the fact that with his own hand he had drawn his own life blood to give the qualities of beauty and durability to the canvas upon which he painted. "A highly fanciful representation!" I grant you that argument, and yet it has in it a great lesson. The great need of the Church of God in this day is that the men and women who constitute its membership everywhere shall be willing to put their life blood in its great work of the salvation of the individual and of the building of the Kingdom of our God in righteousness and brotherhood throughout the world. That is the great need. We never amount to much until we put our life blood into our efforts. We never

become artists for God until we mix our color with our own life's blood. And this is my challenge to you. It is God's call to every man in this day of great trying need that he shall put his life blood into the effort to make this a better, a brighter, a more glorious, a more humane, a more divine world, toward the bringing in of the day of which Tennyson sang:

> "When all men's good
> Be each man's rule, and universal peace
> Lie like a shaft of light across the land,
> And like a lane of beams athwart the sea,
> Through all the circle of the golden year."

THE PEACE MESSAGE OF W. T. STEAD

J. A. Macdonald, LL. D.

"We also are compassed about with so great a cloud of witnesses!" With that inspiring challenge the Hebrew Christians of the olden time were urged to more patient endurance and more steadfast endeavor. They were encouraged to regard their little lives as the observed of those unseen observers, the saints and heroes who crowd the galleries of Hebrew history. A vivid sense of that alert and interested audience nerved them to more heroic effort. In that radiant presence of the glorified dead even the least of the living Hebrews could run his race with patience and the most faint-hearted could fight the good fight of faith.

And may not we also, we men of this later day and this western world, have like faith to believe that in this hour of wonder and mystery the shining science round about us may be crammed with our triumphant dead? If that be true, if the spirits of our departed friends do indeed watch with interest the affairs of human life, then I dare to think that pressing into the forefront of those cohorts about us, "the unuttered, the unseen, the alive, the aware," there is that rugged, strong, heroic soul whose purpose it was in this lower world to stand in this very place tonight and at this very hour to speak

home to our hearts his message of "Universal Peace."

W. T. Stead looked forward to this hour. In his heart there burned a message to this Congress of the Men and Religion Movement of America. It was his hope that from this place a line of power would go out into all the world. A whole lifetime of thought and effort and passionate pleading would have gathered itself up into one appeal for international good-will and the world's peace. At the very moment when the *Titanic* struck the fatal iceberg he was in his stateroom eagerly at work on the address which he was crossing the Atlantic to speak to us this very hour. And now that his voice is beyond our hearing, and as I, his friend, stand in the place assigned to him, of this I am sure, that could I catch his words he would say: "Waste no time on me or on what I have done or tried to do, but speak, as I would have spoken, a straight, strong word for the cause into which I put the sweat of my life and the blood of my soul."

William T. Stead was ordained a prophet of universal peace. For it and for its sake he faced the powers and potentates, he pleaded with kings and czars and emperors, he wrought with prime ministers and presidents and secretaries, he fought with the beasts of hate and greed in every Ephesus of the world, and for half a lifetime he endured the fierce contradiction of the fire-eating jingoes of every land. For

peace he "was ever a fighter." Had he been sure that by his tragic martyrdom these "two empires by the sea" would have been bound in a league of peace, on the deck of the sinking *Titanic* he would have held high that good gray head, and out of the horror and darkness he would have greeted the unseen with a cheer.

Mr. Stead was one of my best friends in British journalism. Our paths crossed many times. We joined hands in more than one struggle for peace. His word was ever for national honor and international good-will. In June last, my last day in London was spent in his home. The burden of his heart was the problem of enlisting the press of Britain and America in a resolute fight against the war syndicates that everywhere menace the peace of the world. Most of all did he long for the Anglo-American arbitration treaty, and he did his share in securing for it the support of British statesmen and of British public opinion. His very last word when I saw him the last time was: "Remember the English-speaking fraternity, and that in it Canada holds the key-position."

What words Mr. Stead would have spoken had he been here tonight no man can say. Speech and speaker went down into the silence of the sea. But two things he might have done: he might have made us face the awful facts of war, and he might have heartened us with the confident evangel of peace.

The facts of war! What are they? And what is their meaning for us?

First of all, there is the fact of war's incurable folly. Between civilized nations war never did settle the real question supposed to be at issue. No question is ever settled until it is settled, not by might, but by right. Brute force is not the measure of right. The issues of right and wrong are moral issues. They are not settled rightly by armies and navies and the strategies of war. No one knew better than Stead knew that the problem of life in South Africa, at issue between Briton and Boer was not settled at Magersfontein or at Mafeking or at Paardeburg. That problem began to be settled when the jingoes and exploiters and war fanatics on both sides were swept out of the way and Boer and British sat down and reasoned together in the new Parliament of Peace. Questions of vital interest or of national honor never can be settled creditably to any civilized nation by the outgrown instruments of barbarism, even as questions of personal honor or of personal interest between civilized men cannot be settled justly or with dignity by fists and clubs.

A second fact which Mr. Stead might have made us face is the growingly-conspicuous fact of war's intolerable burden. At a ratio simply appalling the resources of the nations are being absorbed by expenditures on armaments and on the interest on war debts. Were we capable of appreciating its enormity, we would be stag-

gered by the fact that last year's account for armies and navies for the civilized world reached $2,250,000,000; or by the fact that the ten chief military nations maintained in their armies 4,200,000 men at a net cost to the people of $295 per man; or by the fact that last year Great Britain expended on her army and navy $341,820,000, Germany very little less, Russia even more than Germany, and even a peaceful people like those of the United States paid for their army and navy more than $283,000,000 in one year.

But there are other facts of war even more serious than its incurable folly or its intolerable burden. There is its irreparable loss. War debts are a burden, but the loss that has no gain to match is the wanton and uncompensated waste of the manhood of the nations. War's financial burden is heavy, but war's biological reaction is damaged beyond repair. War wastes the hard-earned money of the people, but its waste of blood, its waste of human protoplasm, its waste not only of the lives of brave men who die, but its incalculable waste of whole generations of possible heroes who ought to have been but are not—that waste is wild and prodigal and never can be gathered up again.

Men talk long and loudly of war's compensations. They argue that the nation makes progress through the survival of the fittest. In war the law of progress through selection and survival is reversed. The fittest do not survive. In the competitions of peace the weak, the cow-

ardly, the unfit go to the wall, but in the fierce testing of men on the march and on the battlefield it is the strong, the daring and the courageous who fall. War's insatiable call has ever been "Send us the best ye breed." None but the best, the virile, the self-sacrificing, will face the perils and endure the hardness for a great cause. The best go first. The best stand in the forefront. The best are first to fall. The fittest do not survive.

And if nations rise by the survival of the fittest, so by the same inexorable law there comes national reaction and decay when the fittest are destroyed and the parentage of the nation is left to the inferior and the unfit. The law works both ways. If it is a ladder by which the nation may climb to higher levels of physical fitness and moral character, by that same ladder the nation may sink to lower grades. If the science of eugenics means anything it warns against the degeneration which results from the dominance of the defective, the cowardly and the self-seeking. And all history gives point and emphasis to that warning.

Many causes conspired to the decay and destruction of the nations of antiquity, but one abiding and persistent cause was the continual and relentless wars whose records make up almost all there is of ancient history. It was so with Assyria and Egypt, with Persia, with Greece and with Rome. In the days of Rome's imperialism the Roman eagles flew over all the

world and Roman law blazed the way for civilization. But the wars of the Cæsars was the slaughter-time of Rome's choicest sons. The Roman legions drew off the picked men of Roman citizenship. The strong, the daring, the heroic were foremost in the fight and soonest to fall. The conscription gathered for the slaughter all the fit and left behind only the weaklings, the stable boys, the slaves, to father the next generation of Roman citizens. From that blood came not statesmen and generals and intrepid heroes, but, as history records, "fops and dandies." There was a new Rome—a Rome in which the blood of old Roman mothers and of weak and coward fathers bred a race given over to luxury and the vices that destroy. The decline and fall of the Empire was inevitable. Blood tells.

So with France. Not even to this day has France recovered from the awful loss of her best blood in the Napoleonic wars. The best were taken from mid-life, then from old age, then from youth. "A boy can stop a bullet of the Russian as well as a man," said Napoleon, and all the way to Moscow the flower of France was strewn and withered before it came to seed. In that loss France found no gain to match.

And what says the history of Britain? Every part of the United Kingdom tells the same story. From every parish the choicest sons, generation after generation, went out to war. Sons of the palace and sons of the manse, sons of the castle

and sons of the cottage, out they went, the best the nation bred, and only the shattered remnants ever came back. Every village has its monument. In every great cathedral and in every parish church you may read in marble and brass the tell-tale lists of officers and men. Worse was it than the Egyptian sacrifice of the first-born, for war is no respecter of persons. What wonder that England has suffered loss! What wonder that the city slum fills up with the human dregs and that through the villages disease from the barracks and Indian camp-life leaves behind the white-faced, the hopeless, the unfit!

The toll taken from Ireland and from Scotland was not less wasting than from England. Every valley, every moor, every hamlet, every mountain glen—they all sent of their best, and their best never came back. In the Highland shires and islands of Scotland the loss was perhaps worst and most wasteful of all. Life there was rugged and hard. The weaklings died in infancy and through the survival of the fittest there was bred their race of kilted giants. The Union Jack flies over no spot of earth that matched with its soldiers the Isle of Skye. No regiments ever brought greater glory to the flag or died more daringly for its honor than did the Scottish regiments in the kilted tartan. But at what a price not to themselves alone but to Scotland! The tragedy of the Celts is in this sentence: "Forever they went out to battle and

forever they fell." The Grants stained the marble palaces of India vermilion with their blood and saved the honor of the race in the awful hour of the Mutiny, but few of their clan are left in "their ain dear glen." The "Cameron's Gathering" that rose wild and high on the march to Waterloo would summon few of the Highland host today through the snows of Lochaber. No Chisholms are left in Strathglass. The Mackenzies are few at Lochbroom. In the gloaming glens of the West Highlands is a silence deep as death, where once a thousand men would start up in a night at the call of Argyll. No Lord of the Isles who sleeps at Iona could ever again gather a clan worthy his tartan, though he blew all night on the pibroch of Donald. From the days after Culloden on every battlefield where St. George's banners flew the Scottish war pipes sounded shrill and clear and the reddest blood of Scotland was poured out without stint. But at what a cost!

And the cost was not alone in the death of so many brave men who fell but that those heroes in their youth and their prime left no breed behind. The heroic sires died with heroic sons unbred in their loins. It is the countless heroes who ought to have been but are not—that never-ending phantom host who had no chance at life—had they taken the places left empty by the fall of their sires, the loss had not been so far beyond repair.

In vain does Kipling try to reconcile us to

Britain's irreparable loss by glorifying the lavish abandon of the sacrifices she made:

"We have strawed our best to the weeds' unrest,
To the shark and the sheering gull.
If blood be the prize of Admiralty,
Lord God, we ha' paid in full!"

Paid in full! And the waste and burden of that toll is the nation's tragedy today. The blood that went to sharks and gulls might have been the seed of the Greater Britain.

And what of these United States? What has been war's loss to this Republic? It's financial burden is heavy enough. For a young and peaceful nation to spend more than sixty-seven per cent of its entire annual Federal revenue on armaments and war debts is surely an appalling situation. But what about your loss in manhood, in moral fiber? In genuine patriotism?

I put this question to you thoughtful Americans as I put it to your President and to members of his Executive Council: How comes it that this young Republic, born for freedom, consecrated anew to government of the people, by the people and for the people, is at this moment threatened in the very citadel of its democracy, and menaced not by foes from without, but by organized treason and selfishness and graft within? How comes it? Has it any relation to the fact that a generation and a half ago in your one great war more than 300,000 men of the North and an equal number of the South, the

youth and strength and hope of both North and South, died on the altar of heroic patriotism and left no breed behind? Perhaps the sacrifice was necessary—and perhaps not—but at what a price!

Dare you even yet face with open eyes the human loss in that one great war? The loss to the North is beyond measure. Old men from Massachusetts weep when they recall the lads in their 'teens and twenties, the thousands of them, who marched out with them and never came back. To take the seasoned soldiers and the men past their prime were loss enough, but yours was the slaughter of the innocents in the bloom of their young manhood. And in them were slaughtered, too, the sons of their heroism who ought to have been with us today, but who never were born.

Why should men ask: Where are the hundred orators of Boston? Where are the successors of the patriots and statesmen, of the philosophers and poets, of the leaders of thought and men of vision who a generation ago shed the effulgence of New England over all the land? Where are they? The names of some of them are on the tablets in the memorial hall of Harvard University or on the other record tablets of your heroic dead, and an uncounted host who ought to have been here were never named at any baptismal font.

Not New England alone, but all the North. From Maine across Illinois to the Pacific, they

came, "three hundred thousand more," and they consecrated in your memories the names of the Potomac and of the James and of the Cumberland and of the Tennessee and of the Rio Grande.

And if the North paid her full measure of devotion, by that same overflowing measure also paid the South. If New England filled her measure with blood of the Puritan red, Virginia, in her chivalry, poured out a blood as noble as ever coursed in England's veins, and North Carolina the blood she drew from the strong heart of the Scottish Highlands, and Kentucky her Scottish-Irish blood, and every other Southern State sent the best she bred.

The other day I stood on the road over which Sherman marched through North Carolina to the sea, leaving behind a trail, not only of sorrow and loss, but of bitterness, which a half century has not eradicated. This was the proud, sad boast of those North Carolinians, in whose veins is the blood of the Scottish Celt as untainted as my own: "With only 115,000 voters in the State, we sent 128,000 soldiers, the flower of our men and boys, into the war, and on the fateful day at Gettysburg North Carolina drove the wedge of gray farthest into the ranks of blue and left more dead behind than any other Southern State had, all told, on the field." A sad, proud boast, indeed, but who can measure that irreparable human loss!

And the full tale of your wages, North and South, was that, while your heroes and patriots

fell in their youth, the bounty-jumpers and the skedaddlers, the self-seeking and the mercenary, the men who played politics with others' lives and the men who made fortunes out of war business—they all lived and flourished and reproduced their ilk to breed your grafters and bosses and bloated plutocrats of today.

But Mr. Stead would have done more than assail us with the staggering facts of war. He would also have heartened us with the confident tokens of peace. And what are the signs on the horizon that tell of the coming day?

For one thing there is not only death to that old notion of the Divine right of militarism, but there is also the turning of the searchlight on the activities of private Special Interests whose dividends depend on the expenditures of public money for military and naval expansion. It was bad enough when men talked of war as "the sudden making of splendid names," and the large opportunity for the promotion of subordinate officers. But it is infinitely worse, infinitely more sordid, infinitely more dangerous when huge private corporations composed of stockholders influential in Parliament, in the Press and in social life, and commanding enormous wealth, rely for their business profits and their dividends almost wholly on Government contracts awarded for battleships, artillery and armaments. An illuminating and significant statement was made in the "Financial Survey" of the Toronto *Globe* last New Year's Day by Mr.

F. W. Hirst, editor of the London *Economist*. That competent and capable critic and publicist, in explaining the alarming increase in the income tax and death duties in three years, said: "If our military and naval expenditure had remained stationary I do not think either the income tax (which nearly trebled) or the death duties need have been higher now than they were in 1908; but that would not have suited the armor-plate press."

"The armor-plate press!" There you have the ghastliest danger, at this moment threatening Great Britain, the war nations of Europe, the United States and even Japan. Mr. Hirst says, commenting on "the seriousness of naval competition," that in Britain alone "during the last three years our naval expenditure has risen by £12,000,000." But anything less "would not have suited the armor-plate press!"

But the note of hope is in the fact that the people are beginning to ask about the special interests and private syndicates back of the armor-plate press. In Britain there are six armament companies representing in share and debenture capital £28,000,000, whose profits year by year would be wiped out by restriction in building of armaments by British or foreign governments. The lists of shareholders in three of those companies have been scrutinized and are found to include names of an astonishing number of Dukes, Marquises, Earls, Barons, Baronets, Knights, Members of Parliament, military and

naval officers, financiers, journalists and newspaper proprietors. There you have the power behind "the armor-plate press." Every noble order, every social influence, every effective agency of public discussion and of popular agitation are seen to be directly and financially interested in keeping high the military and naval expenditures. And those expenditures are voted by Parliament under pressure. Back of that pressure are the "war scares" of the "armor-plate press." And back of the "armor-plate press" are the armament syndicates. Russia is worse than Britain. Germany is no better. Are there no war syndicates with their "armor-plate press" in America? Are there no beginnings in Canada? We need another Stead to make us hate him for telling us the truth. When the ugly truth is out the war scares will cease to terrify, and the full blood profits of the war syndicates will not be paid.

A second heartening sign in which Mr. Stead rejoiced is the new standard of values as between the interests of the people and the pomp and glory of war. Stead was as true an Imperialist as Britain knew. His Imperialism was all the truer because of his supreme devotion to the common people, to the down-trodden and the distressed. What hurt him most, what hurts us all, is that the waste on war makes impossible adequate expenditures on the betterment of life for millions of the people. But there is a new standard of values. It is coming to be seen even

in Parliament and in the halls of trade that the disgrace of government is not in the absence of military glory, but in the existence of social evils, in the haggardness of common poverty for the old and the hopelessness of life for the young. But a new note is struck. It was struck ringingly not long ago by the British Chancellor of the Exchequer. The words of Lloyd George, that new hope of the world's democracy, echoed round the world and quickened the pace of social progress. Here in this Congress, with the Union Jack of Britain on one side and the Stars and Stripes of the United States on the other, these words of the British Chancellor smite and burn: "The stain on the national flag is just as deep if that flag floated over slum-bred children and ill-paid, ill-fed, ill-housed men and women as if it were to droop in defeat on the field of war. When we men of America honor our two flags, when we twine them in token of English-speaking fraternity, let us also pledge ourselves to make these flags stand not for the waste and want of war, but for social justice, for social hope and for the redemption of life from the curse of Cain.

A third note of the morning of universal peace Stead found in the progress made by the idea of international arbitration. The most significant fact in international politics today is the fact—not the theory or the ideal, but the fact—of independent judicial arbitration as the recognized means of settling disputes between civilized peo-

ples. War once was the rule; now war is the exception. Between the most highly civilized nations war is out of the question. Between nations of the Anglo-Saxon speech and tradition war is unthinkable. Arbitration already is the permanent fact between Britain and America. The treaty suggested by President Taft, responded to by Sir Edward Grey, upon which public opinion both in Britain and in America is more unanimous than on any other question, will yet be redeemed from the boggling and blundering of the United States Senate. Such a treaty will deliver the English-speaking world not only from the fact of war, but also from the fear of war. When that treaty, or one of even broader sweep, is made law for those two world powers it will become law for France also. Japan will enter it, Germany will not long stay out. China, too, peaceful but most potential of them all, will keep with them the peace of the Orient. A sense of universal justice, with the nations "wrapped in universal law," will mean the universal peace of which Stead would have spoken, and which Tennyson foresaw:

"When the war drum throbs no longer, and the battle flags are furled
In the Parliament of Man, the Federation of the World."

Stead believed the "Federation of the World" was no mere poetic fancy. He saw it in vision. It was his dream. But though the vision tar-

rieth it shall not fail. Dream though it be, it is dreamed by those who make their dreams come true. Already there is a stirring and a movement among the nations. Those of like traditions and like ideals are coming together. Federation of sovereign states is going on. The German Zollverein has its world significance. Stead used to think that the American Republic presented to the world a model of the world-organization of free States. He gloried in the "liberty and union" of these United States. Here he saw an illustration of the "Federation of the World." But when last I saw him his eyes had swept an even wider circle. He saw, not in the German Zollverein, not in this American Republic of sovereign states, but in his own British Empire, the truer, and more meaningful suggestion of a world federation of free, sovereign, autonomous nations.

The British Empire is without precedent in history. It stands alone, unique, significant. It is not an Empire of subject states. It is an alliance of free nations. Canada, Newfoundland, Australia, New Zealand, South Africa—the five self-governing overseas dominions of Britain are, each of them, as free as the motherland itself. Each for itself makes its own laws, administers its own affairs, controls its own government, fixes its own tariffs and taxes against one another and against the world, and with absolute authority over its trade and commerce and immigration, asserts its freedom in Kipling's words:

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"The gates are mine to open and the gates are mine to close."

And yet with all that freedom—a freedom larger than is enjoyed by any state in this American Republic—those overseas nations are bound inseparably about one central Throne, swear allegiance to one sovereign king and proudly float one common flag. President Taft spoke truly when he said that the bond which binds Canada to Britain is light and impalpable as air. Yes, light as the bonds of faith, impalpable as the ties of love, but stronger than cords of steel, surer than tariff or tax, and we who were bred overseas stand by the ancient home because we are Sons of the Blood and call her Mother still.

That is the most marvelous thing, the unique, the unparalleled thing, in world organization on the basis of peace and good-will. And if that has been achieved, even greater things are possible. Possible is the English-speaking fraternity. Yes, the English-speaking fraternity! It is coming. In spirit it is here. These two flags, with their common colors, stand today for a common faith, a common purpose, and a common life. On this continent these two flags float over an international boundary line dividing sovereignty from sovereignty along 3,700 miles, but without a fort, without a battleship, without a gun, without a soldier on parade. Across that boundary line for a hundred years nation has not lifted up sword against

nation. And who knows but before another hundred years are gone the example set by Britain and America on this continent will have been learned by Europe and by Asia. The nations are tired, tired and sick, of their own mad and barbarous folly. When they have seen with open eyes what has been done by two proud peoples on this continent—a thousand miles up a great river, a thousand miles along inland seas, a thousand miles across open prairie, a thousand miles over mountain ranges and never a gun or a guard—when they have seen that unmatched witness to peace they will hang the trumpet in the hall and study war no more.

And that day of universal peace is coming. It is nearer than many of us suppose. The crowding of the world nations into one world neighborhood makes it needful. The progress of civilization makes it possible. The triumph of Christianity makes it sure. It is brought nearer by every victory of intelligence over ignorance, of law over force, of love over hate. It is helped forward by every heroism of peace, by every sacrifice of self, by every martyrdom to the cause of liberty and truth. Democracy calls to it, for only in the day of peace can the people reign supreme. The Prince of Peace was first to blaze the way for good-will to the world of men. And in His train followed bravely the great prophet of the dawn, whose name we speak with reverence, William Thomas Stead, that soldier-saint, "who never turned his back.

but marched breast forward," whose going from the martyr-deck of the *Titanic* was not to the mournful dirge of the "Dead March," but to the triumph song of the "Hallelujah Chorus." He who meant to speak to us his word for universal peace entered gloriously the unseen holy, and is one more familiar face in that compassing cloud of witnesses whose radiant presence overshadows us tonight.

CONSTRUCTIVE CHRISTIANITY AND THE NEGRO PROBLEM

W. J. Northen
Ex-Governor of Georgia

I am from Georgia, the heart of the middle south and the heart of the negro belt of America. My state has the largest negro population in all the states of the entire Union. The two adjacent states, Alabama and Mississippi, together with Georgia, contain three tenths of all the negroes in the United States, while all the Southern states combined have resident within their territory seventy-seven per cent of all the negroes in the nation, leaving only twenty-three per cent for the states north of the dividing line.

Using the figures of the census of 1900, the white people in my state number 1,181,000 and the negro people number 1,035,000. Determined by the report of the census for the same year, New York has a white population, numbering 7,100,000 and a negro population numbering 100,000, making 7,000,000 more white people in New York than negroes, while in Georgia there are only about 150,000 more white people than negroes. Suffer me to make this comparison, not at all in a spirit of criticism, but that local conditions may be fully understood. With these vastly different conditions locally existent in the two states, the problem can

hardly be the same and the methods for solution will, doubtless, be as widely divergent. If therefore, in the discussion, it should appear that the Georgia problem is not the New York problem and Georgia methods for solution are not applicable to New York, I beg that you give me credit for honesty of statement and sincerity of purpose in an earnest desire to remove this vexing problem from our community life by wise and proper solution.

More than twenty years ago, Henry Grady was invited to deliver an address in Boston on the New South. On his way to Boston he stopped a day in New York where he met a staunch Southern friend, who asked, with interest, what he would say to the people in Boston about the South. Grady replied: "For the life of me I do not know. I can think of a score of things which if I do not say, the people in Georgia will lynch me when I return to the state, and which if I do say, the people in Boston will skin me alive before I can leave town." I find myself somewhat in Grady's predicament, and facing all the possible dangers to come from this discussion, I now throw myself absolutely, upon the sympathy and the mercy of the court.

At the outset, I desire to state three general but distinct and fundamental propositions upon which I trust we shall all agree.

First, it may bring news and information to the people of the North to state that there are large numbers of Christian white people and

Christian negroes in Georgia and at the South. The Christian white people and the Christian negroes in Georgia and at the South have no problem. I imagine the statement that there are also large numbers of criminal white people and criminal negroes in Georgia and the South will not be news. I dare say it will not be necessary to establish this statement. These latter classes are the elements that disturb the peace of our community-life in Georgia and throughout the South.

Second, the intensity of the problem, whether existent in Georgia or New York, will be found always dependent upon the relative number of the two races dwelling together in the same community-life.

Third, the problem of the races, wherever existent, will never be solved by legislative enactment, either state or national, and if ever solved, it must be by the organized forces of constructive Christianity, as all other human problems are solved.

Fourth, whatever the local conditions, the wisdom of legislative enactment, or the Christian effort to redeem, the solution will never begin until the constructive Christianity of the two sections in the fullest fraternal fellowship shall kill sectional prejudice as dead as slavery was killed in the sixties.

In illustration of the second point, let me say, the problem in Nevada is not at all the problem in Georgia. In Nevada, the census reports only

134 negroes all told, for the negro population in that state, while in Georgia there are 1,035,000 negroes reported by the same authority. The negroes in Nevada are less than one-tenth of one per cent of the total population, while in Georgia they constitute forty-seven per cent.

The problem in New York cannot be the problem in Mississippi, as the negroes in New York constitute but little more than one per cent of the population of the state and the white people about ninety-nine per cent, while the negroes in Mississippi constitute fifty-eight per cent of the population and the whites only forty-two per cent.

If there occurs one violent racial uprising in the state of Pennsylvania, resulting, as recently, in the savage burning of a human being, the people in that state cannot afford to denounce all the people in South Carolina for similar barbarous crimes until South Carolina perpetrates more than thirty similar outrages against our Christian civilization, for the negro population of Pennsylvania is only two per cent of the population of that state, while the negro population of South Carolina is sixty per cent of the population of that state.

In Illinois, Indiana and Ohio, where a number of racial troubles have arisen, the negroes constitute only two per cent of the population and the whites ninety-eight per cent. Is it not true that the people of these states should be patient

and forbearing and charitable toward the people of the states where the problem is so much more difficult to handle, because of so large a percentage of resident negroes?

Let me repeat, lest I be misunderstood, that I am not discussing these differences in the different states as a matter of criticism, but solely that the problem may be fully understood as we struggle with hard conditions at the South. Nor do I at all discuss them as any kind of defense of the criminal lawlessness by mobs. Let me say, as I have repeatedly said all over Georgia and the South, every member of a mob that does violence to human life by lynching or burning the body of a human being, is a murderer and should be punished to the extent of the law. And every beast in human form that criminally outrages the purity of our womanhood deserves the extremest penalty of the law, as administered by the courts, and never by the criminal lawlessness of mobs. Nowhere can there be found a place for mobs in our Christian civilization. Our civilization is built upon the enactment and the enforcement of wholesome laws, and any violent defiance of the authority of the law is a shock to our Christian standards that we cannot long endure yet preserve the stability of the state or the security of the nation.

The definite subject I am to discuss involves three distinct propositions.

First. What is constructive Christanity? Second, What is the negro problem? Third, How

do these two propositions stand related, the one to the other?

All genuine Christianity is constructive. Constructive Christianity is built upon three distinct principles: (1). It is the embodiment of the gospel of the Scriptures and the abiding of the spirit of Christ in a human soul and life. ("If ye have not the spirit of Christ ye are none of his.") (2). Born of this embodiment and abiding, there comes an experience of grace that makes for the continued betterment of the life. (3). From the embodiment and abiding and the experience of grace, there comes a message, a gospel message to be delivered to every human soul to be redeemed from the power and the guilt of sin. God is no respector of persons, nor is the constructive Christian.

The constructive Christian has a burning passion for the salvation of all men, absolutely regardless of personal relations, personal differences or social conditions. He is not only willing, but anxious to do whatever may be within his power, by the grace of God, to redeem men from spiritual death. He is at all times, ready to follow the guidance of the Spirit of God in self-sacrificing service, regardless of criticism by men, if only he may save some. Constructive Christianity is helping all men, through the Scriptures, first, to see God and His Christ, and second, to accept Christ as Lord and Master of the life. Such Christianity is equal to the solution of all human problems, however

difficult men and the devil may make them.

Constructive Christianity, like everything else that is good, has its counterfeits, and sometimes I fear the counterfeits are more abundant than the genuine. The man who joined the church five years ago, or one year ago, and has had no experience of growing in grace, no message to deliver to some lost soul, is a counterfeit of constructive Christianity, and is all the time a destructive element in the Kingdom of God. Oh, the pity of it! the pity of it! that the churches seem compelled to carry this burden of death and this hindrance to the coming of the Kingdom! The God-given hope has come to us at last, through the Men and Religion Forward Movement, that men are to be awakened to Christian service and Christian efficiency in the redemption of the lost.

What is the negro problem? Concisely stated, the negro problem is the American adjustment of the relations which should exist between the white people and the negro people of a common soil, whose welfare, in the last analysis, is a common weal. More elaborately stated, the negro problem is the righteous adjustment of the conditions arising from the dwelling together, in the same community-life, of the extremes of all the races—the Caucasian or white man at one extreme, and the African or black man at the other.

It is not now pertinent to ask how this distressing problem ever became a part of our com-

munity-life. It is not out of place, however, to say that the difficulty of solution has been greatly intensified because of the inexcusable blunders made by the people of both sections because of political differences and sectional antagonisms that have no proper place in Christian brotherhood.

In all the history of the world's civilization no nation on earth has had to settle anything like this American problem. The question of the hour, the burning question of the hour is—are we willing and ready, in God's name, for the good of humanity and the preservation of our Christian civilization—are we ready to make the best effort righteously to solve it? The problem, I repeat, is American. It is not sectional, it is national. Just now it may not be so intense at the North as at the South, but it is moving toward the North and moving rapidly.

Washington City, the capital of the nation, has the largest negro population of any city in the United States, amounting to 87,000, more than double the negro population of Atlanta, the capital city of my state. Baltimore, nearing the line of separation of the sections, has 79,000 resident negroes, being more than twice as many as the capital city of Mississippi. Philadelphia has 63,000 negroes and New York 60,000, which is more than double the negro population of Charleston, South Carolina.

The Southern problem is moving north as

surely as the Northern problem—industrial unrest—is moving south. What shall we do when these two great industrial forces shall meet in conflict on the same field for industrial service? This is the question constructive Christianity must answer, lest the state be destroyed and anarchy and chaos reign in the nation.

Difficult as the solution may seem, awful and disastrous as the foreboding may appear, I have never doubted for a moment, that constructive Christianity, under God, is equal to the demands that are upon us. If not, why Christianity at all?

Now as to the application. How shall we proceed, looking to a solution? First, the negro problem is the problem of our community-life. Patriotism and economy, and certainly Christianity, demand that we make every element of the local community a helpful force for the general good. This can be easily accomplished through the forces now organized throughout the nation. We must give the negro the gospel just as we give it to the backward peoples of all the earth. If the gospel is withheld, every Christian man in the community is responsible for all the crime and ruin of community-life that follows. Any man is a moral coward, who dares not cry aloud against any evil in his community-life.

Second, the problem is that of the individual, as is true of all human problems. Immediately after the close of the civil war, the legislature

of my state enacted a law legalizing all the marriages between the slaves in the state, even those that had occurred years before the war. At the first minute after that statute was approved by the Executive, by virtue of the statute, thousands and thousands of negroes were legally married. The time has not yet come when a nation can thus be *spiritually* born in a day. The spiritual problem of this day is the problem of the individual.

It does not need to be said that the negro must be educated and specially trained if he is to meet successfully the obligations of his community-life. Every dollar invested by the people at the North in the school at Hampton, under the direction of Dr. Frissell and in the school at Tuskegee, under the direction of Booker T. Washington, has brought most satisfactory returns to our common interests at the South.

Christ has given us a most striking and apt illustration of the problem of the individual, as the solution of the problem of the multitude. Journeying through Samaria he came to Sychar, and being weary with his journey, he rested at Jacob's well. There came a woman from Samaria to draw water. Jesus saw and improved the opportunity to reach her people through the salvation of the woman from Samaria. He did not trouble himself about the hate that existed between the Jews and the Samaritans. He knew He was in the presence of a lost human soul.

From that interview, what a marvelous change was wrought in an individual life and, subsequently, in the lives of many others, when she returned to the city and said: "'Come see a man who told me all things that ever I did: Is not this the Christ?' Then they went out of the city and came unto him." The multitude must be saved, by first saving the individual.

What a beautiful story Jesus tells of the good Samaritan and a certain man who fell among thieves. The priest came down that way, but not being a constructive Christian, he looked upon the unfortunate man, and passed by on the other side. The Levite came by and saw the man's distressed condition, but although an official, he was not a constructive Christian and he left the wounded man to die of his wounds. The good Samaritan gave us a fitting illustration of the spirit and the service of the gospel toward those who need our help and Jesus commended him as an example for all time.

Third, the problem is that of the negro home. I do not know how it is in the North, but in the South, thousands and thousands of negroes are most dangerously housed. Families of three, five or fifteen live in cabins having one, two, and sometimes three rooms. In this limited space all of them sleep, cook, wash, and do all their domestic service. These rooms have, practically, no ventilation, and the inmates close up tightly whatever openings there may be. Most of them sleep with their heads entirely covered. Bad

ventilation and uncleanness breed disease and bad morals.

The problem of the negro home is the problem of proper sanitation. The bacteriologist for my city reports that thirteen hundred people died in Atlanta last year, because of neglected sanitation.

I had thirty years' experience with domestic slavery. In my community there were great multitudes of negroes. I was generally familiar with the conditions in other communities. During my thirty years' experience, I never saw or heard of a single case of consumption or tuberculosis. White people had tuberculosis, but negroes seldom, if ever. Now, the negroes in Georgia and at the South are dying three to one as compared with the whites.

The population of my city is sixty per cent white and forty per cent negro. The whites furnish forty-two per cent of the deaths from tuberculosis and the negroes furnish fifty-eight per cent. The population of Savannah, in my state, is forty-eight per cent white and fifty-two per cent negro. The whites furnish twenty-five per cent of the deaths from tuberculosis and the negroes furnish seventy-five per cent. And so it is throughout the South.

The problem of the negro home is the problem of good morals. Living as many of them do, they cannot be kept morally clean. This makes the woman of the negro home an easy prey to immoral and degenerate white men.

What has constructive Christianity ever done up to this good day, in any of the states, to remedy this dreadful sin? Every mulatto mingling in our social system is a living evidence of the meanness of some degenerate white man, who has helped to destroy the home of some ignorant and defenseless negro. Count them as they meet you on the street, or serve you in your homes, and see the enormity of this dreadful sin. The Men and Religion Forward Movement in my city brought about a social condition that will be worth to the city all the expenditure of money and effort made by the leaders. Upon the recommendation of our grand jury, the city council passed an ordinance creating a vice commission, whose duty it shall be to hunt down all these despoilers of homes and drive them with scorpion lash from the presence of all decent people. You will hear from Atlanta in the prosecution of this moral uncleanness, and the Men and Religion Forward Movement is the prime cause in the revolution.

In Georgia, Alabama and Mississippi, the three states having three-tenths of the negro population of all the states, eleven per cent of all the negroes are mulattoes; in Virginia nineteen per cent; in New York twenty-one per cent; in Pennsylvania twenty-three per cent; in the District of Columbia twenty-three per cent; in Rhode Island twenty-seven per cent; in Massachusetts thirty-six per cent; in Minnesota forty-six; in Maine fifty-seven; and in Michi-

gan fifty-nine per cent. How can we hope for the solution of the problem, if it is not based upon clean, pure morals born of the gospel of God?

Fourth, the negro problem is the problem of economics, or the industrial problem. It is my pleasure to say that the people at the South have demanded, and thus far have succeeded in securing a square deal and a fair chance for the negro to maintain himself and accumulate a competency through his industrial service.

At the close of the civil war four million negroes were emancipated and turned loose upon the world, without one dollar of their own for sustenance, a single roof for shelter, or an acre of ground for production.

Fifteen years after they were emancipated, the negroes in my state returned for taxation $6,000,000. Ten years later they returned $12,000,000. Ten years later they returned $14,000,000, Eleven years later the negroes in Georgia returned for taxation, including 1,640,000 acres of improved land, the enormous sum of $34,000,000, or about one-tenth of the tax values returned by the entire state at the close of the war between the states. Our common Christianity demands that every unit of our community-life shall have a fair chance for maintenance and proper and sufficient accumulation. This constructive Christianity will demand and secure.

Fifth, the negro problem is the problem of

drunkenness. No man in all America is more rejoiced than I, that slavery is forever dead in the nation; but I must be allowed again to say that during my thirty years of experience with domestic slavery at the South, I never saw or heard of a drunken negro. Now the bane of the negro at the South and the curse of our community-life is found in idleness and vagrancy and crime by drunken negroes. Georgia led all the states at the South in statutory prohibition of the manufacture and sale of whiskey. This action was taken because of the tendency on the part of negroes toward all the evils that come from drink.

The people at the South have always believed in local self-government; but in this instance, the federal government has overridden our local authority in issuing licenses. In addition, the general government ships into dry states at the South, car loads of confiscated whiskey and, in open defiance of our local laws, sells out the damnable stuff indiscriminately to all classes of our people resulting in the disturbance of our community-life and the horrible crimes that follow. Help us, through your representatives, in our national legislation to prevent all this, and we will be largely on the way to the solution of many vexed problems.

Our courts report that ninety-five per cent of our crime is caused by whiskey and drunkenness. If so, the negro problem is the problem of drink. Expert authority has published to the world

that the United States is the most criminal among all the civilized peoples of the earth; that the South is the most criminal section of the United States, and that Texas is the most criminal state at the South, while Georgia stands next to Texas in violence and crime. I am not in a position to affirm or deny the statement, but with all good men from my section, I deplore the condition, if it is truly stated.

White people and negroes are both comprehended in this terrible arraignment of our civilization. As to the relative proportion of the two I do not know, but taking my own state as fairly representative, it may be said that there are confined in our state penitentiary 2,300 negro males and 60 negro females with 290 white males and 5 white females. In what we call the chain-gang for misdemeanor convicts, there are confined 2,000 negro males and 120 negro females, with 120 white males and one white female. These figures indicate that the negroes make up about ninety per cent of our criminal population and the whites ten per cent. I suppose this is a fair presentation of ratio for the other states at the South.

These five are the main considerations in taking the initiative toward the solution of the negro problem. The solution is not the business nor the work of any individual citizen nor of any single denomination of Christians. It is the work of organized constructive Christianity, to be undertaken, not primarily, for the sake of the

negro, but for Jesus' sake, and for the sake of the Kingdom.

Let me tell you a final story that changed my whole idea about missions and unsaved men. Some years ago I had been making my contributions to foreign missions because of my great sympathy for the heathen as an unsaved people. My money went for the heathen's sake. Now I give it primarily, for Jesus' sake and secondarily, for the heathen's sake. At the time of my change of view, I lived in a small community of intelligent Christian people. One Sunday afternoon, just at the close of the exercises of the Sunday-school, the local physician arose to say that within one mile of the place where we were then assembled, a white woman was starving and possibly at the moment she was passing into the great beyond.

The statement shocked the whole of us. The superintendent promptly appointed a committee to furnish relief for the suffering. The local physician, myself, and others were appointed for the service. In what appeared to be an abandoned cabin, containing one room of repulsive uncleanness, we found an outcast woman lying upon a bed of loathsome uncleanness, unconscious and evidently dying. On either side of the fire-place sat two ill-born little girls, most scantily clad and the picture of desperate despair. I turned from the scene in absolute disgust and went out into God's open air. Immediately, as I stepped outside the door, the

overpowering thought rushed into my soul, All that you have seen on the inside, the dying woman and the forsaken little children and the dishonored home, is what Jesus died to redeem. I promptly returned to the bedside of the outcast, but I did not see the surounding loathsomeness. I saw myself in the presence of a human soul passing into eternity, unprepared to meet God. I silently lifted my heart in prayer: "O God, for Jesus' sake redeem her life before she passes into the great beyond. If it be possible, if it be possible, save this human soul for Jesus' sake."

Secondarily, I am interested for the sake of the negro himself and for the sake of the community in which he lives. I am interested in saving the negro, that we may save our Christian civilization from decay, and save the state and the nation from the dangers that threaten the steadfastness of the one and the security of the other.

"Who saves his state, saves himself, saves all things and all things saved bless him.
Who lets his state die, dies himself ignobly, lets all things die, and all things dying, curse him."

THE CHURCH IN RELATION TO THE NEGRO PROBLEM

BOOKER T. WASHINGTON, LL. D.
President Tuskegee Institute

What can the church do to conserve and strengthen the ten millions of black citizens in this country? In a very large section of the nation we constitute one-third of the population. In the nation as a whole we constitute one-ninth. We shall either constitute one-third in a large section of the country of the country's poverty and scholarship, or shall we constitute one-third of its wealth and prosperity. We shall constitute either one-third of its ignorance or its intelligence, of its crime and superstition, or of its law-abiding citizenship. Which, my Christian friends, shall it be? No nation or state can prosper with one-third of its population remaining in ignorance. What can the church do, then, to save and keep saved ten millions of black Americans, eighty-two per cent of whom live in the country districts and small villages? In the rural districts, the negro, all things considered, is at his best in body, mind and soul. In the city he is usually at his worst. Plainly one of the duties of the church is to help keep the negro where he has the best chance.

In a marked degree the negro is a social being. The negro can more largely than is true of any

other race, use the church as the rallying point for his social life. Whether it is a meeting relating to farming, business, education, politics, or a secret society, the negro church house is used. Negro population follows the church building. Few things delight the soul of the negro so much as to erect a church building, even though it be so crude and small as to be almost ridiculous in its appearance. Even though individuals may own no home, and are without proper food, clothes or shelter, they will part with their last nickel to assist in building a church. This is all commendable. Christian civilization does not have to force the church upon the negro.

Here, then, is the opportunity for us to use this great Forward Movement to improve the church life of the country negro and thus help to keep him on the land where he has a chance to grow a strong, healthy body, and be away from the temptations and complexities of large city life.

How can this be done? Make church life for the negro in the rural districts as attractive as it is in the city. The negro problem is to a very considerable extent the problem of rural life everywhere. So long as the negro finds a poor, uncomfortable, unattractive church house in the country, and a good church house in the city, or finds a weak, ignorant minister in the country and a strong, intelligent minister in the city, or finds in the country house services held once a month and in the city church services held twice

each Sunday, so long will the negro be tempted to leave the country and migrate to the city.

So long, too, as the negro in the rural districts is fed upon the old, worn-out theological dogmas, instead of getting from the pulpit inspiration and direction in practical work of community building, connecting religion with every practical and progressive movement for the improvement of the home and community life, so long will he forsake the land and flee to the city. If we would save the negro, eighty-two per cent of whom, as I have said, live in the country, he must be taught that when the Bible says: "The earth is full of thy riches," it means that the earth is full of corn, potatoes, peas, cotton, chickens and cows, that these riches should be gotten out of the earth by the hand of man and turned into beautiful church buildings and righteous, useful living.

In dealing with the millions of negroes, let us in America learn a lesson from what has taken place in England, where agriculture and the farm have been neglected by the church and state, with the result that the cities of England are filled with millions of unfortunate misfits who are in the gutters instead of being on the soil and out in the free, bracing air where God meant that man should live.

When I was in London recently I found that the churches and other philanthropic agencies of that vicinity alone were spending $50,000,000 annually—not to keep people on

their feet and help them make greater progress in positive, constructive directions, but to save the drunkard, the gambler, the loafer, the pauper and the destitute after they had fallen into the ditch. Happily, the negroes of America have not as yet fallen into the ditch; and I pray that, as a result of this great Forward Movement, a way may be provided, through the negro church and Sunday-school, that the negro, while he is yet part of a new, fresh and vigorous race, may, as the old plantation hymn puts it—be kept from "sinking down." From a money point of view it is much cheaper to keep men from falling than to lift them after they are down.

No class of people should be more interested in this Forward Movement, so far as it concerns the negro, than the capitalists, the captains of industry, those who directly, or indirectly, employ negro labor. Nothing pays so well in producing efficient labor as Christianity. Religion increases the wants of the laborer. The man without religion, is too often satisfied when he has worked long enough to provide himself with a little coarse food, a chew of tobacco and a bottle of whiskey. The negro workman with the spirit of Christ in his head and heart wants land, wants a good house, wants another house, wants decent furniture, wants a newspaper or magazine. He wants to provide himself with the means with which to maintain his church and Sunday-school, and his family with a Bible and hymn book. Some negro laborers have already

reached the point where they want a prayer book!

Through the medium of religion let us continue to multiply the wants of the negro, and they will render six days of honest labor in order to supply these increased wants, and thus become one of the most efficient class of laborers that the world has seen.

Another thing which I hope this movement will do for the white man in the South and in the North is to convince him of and convert him to the duty he owes to the millions of negroes in the South, to provide them with education. There are about one million black children who entered no school-room this year, and another million who have been in school for only three or four months in the year. Putting the ignorant negro under arrest will not give him Christianity. Putting him in the jail or penitentiary will not give him Christianty.

So far as the negro is concerned, there is supreme need for this Forward Movement. Do you realize that within this civilized land, during the year 1911, there were murdered in the United States alone 8,272 persons, including both races. In contrast to this there were only seventy-four legal executions as against seventy-one lynchings. This includes both races.

We do not know just how many negroes were included in this eight thousand who died by personal violence; it is very probable, however, that the number amounted to two thousand or more,

which is several times larger than the number of persons killed by personal violence in the whole of Great Britain and Germany. Cursing the negro on the part of the white man will not work a reformation. Cursing the white man on the part of the negro will not do it. Nothing but the spirit of religion and education vitalized in every community, North and South, will do it. No mere negative and neglectful policy, which would push the negro outside as a thing not to be considered, will help the negro or white man. Here is a field for Christian endeavor.

It is well that you have given the negro a part in this Forward Movement; for in the most vital things in American life, despite all the laws that can be passed, the life of the black citizen touches the life of the white citizen, and we rise or fall together. In a large section of our country, a large portion of the food consumed by the white man is produced by the hand of the negro. A large part of the raw material used in clothing the nation is produced by black hands. When food is prepared and served, the life of the negro touches that of the white man. When clothes are laundered, the life of the negro touches that of the white man. When sickness and death come to the white man's house, the life of the negro touches his. Crime draws no color line. Filth draws no color line. Contagious disease draw no color line.

Another result of this movement, I hope, will be to cause every Christian to make an effort to

know the negro better in his own town, in his own street. Unfortunately, in this country many of the best white Christians do not know about the best type of negroes by first-hand information. The white man in many sections knows more about the criminal negro than about the law-abiding negro. Without sacrifice of money or social prestige, you can get into helpful contact with the best negroes. To do this you will not have to cross the ocean; in many cases it will merely be to cross a street.

I want the white man in every part of America to see more of the struggles and the progress that the negro is making in the direction of better homes, Young Men's Christian Associations, better Sunday-schools, better churches, better schools and colleges, as well as in commercial growth. In a large degree in the future the white man must try to judge the negro by his best types, not by his worst. In all these things the church furnishes a potent and practical agency through which the two races can know each other better and cooperate with each other more sympathetically.

Mine is not a selfish plea to the church. I want to see the negro saved for his own sake, and I want to see the negro saved in order that the white race which surrounds him may be saved. All history teaches that wherever the white race has been surrounded by a weaker race and a neglected race of any color, there the white man has yielded to the temptation to de-

grade and weaken himself because of injustice perpetrated upon the weak race.

It is a glorious thing to be permitted to live in this century. Changes are taking place in human civilization such as were never witnessed before.

I count it a rare privilege to belong to a race whose ancestors were brought here only a few years ago as savages. You of the white race should count it a glorious thing to have had a part in transforming twenty slaves into ten millions of aspiring, hopeful American citizens. We are yet a new race. Our best is before us. Already we speak the tongue that you speak, wear the same clothes, eat the same food, profess the same religion, and love the Stars and Stripes as dearly as you do; and in traveling still further toward a more perfect religious life, gladly will be helped and guided by you.

A few days ago on the banks of the Mississippi there was a great flood. It swept through that section threatening to devastate millions of acres of land. The white man were throwing in sacks of sand by the thousand in order to stay the rising flood. At one point their last bag of sand had been used and the water was still rising. There were four hundred black men, and when the suggestion was made that these black men lay down and with their backs keep back the inflowing water, almost without exception they lay there, and thus, for the time being, prevented the flooding of that great district. As by our backs

we kept back the danger there, as we continue to receive help and encouragement and protection, the time will come when, in all the larger and more important matters of life, with our bodies, minds and souls, we will keep out anything that may threaten our great civilization.

THE CHURCH IN RELATION TO TEMPERANCE.

CONGRESSMAN RICHMOND P. HOBSON

My theme is "The Church in reference to the temperance movement." It is a great privilege for any individual to come and take part in this great Congress. I believe it is a peculiar privilege to have the chance that I have to take up the question of the church in its relation to temperance.

My approach to this subject is purely scientific. I was brought up as a scientific man, and I have used my exertions in this line to establish the facts and the truth. I have been able to command the resources of our Government and the Library of Congress and its staff, who got me, practically, all the information in the world on that subject. I have given up other things at long intervals to investigate and establish the facts. My mission here is to bring to you, in as short a compass as I can, the results of that scientific investigation.

The cardinal fact that stands forth as the result of research of modern times, is that alcohol is not the simple hydro-carbon which it has been supposed to be, but that it is a toxin, a waste product, an excretion of a living organism, the lowest germ, and therefore must come under the great biological law that a toxin of one form of

life is poison to every form of a higher life, and since the yeast germ is a very low order of life, it follows, beyond the realm of discussion, that alcohol must be at all times and under all circumstances, a poison to all animal organisms, and practically of all plant organisms, substantially a poison to all living things, a deadly poison of the proto-plasmic principle of life.

Investigation shows that there is no food value, and can be no food value in alcohol. There is no medicinal value for external use, except in rare cases, in the use of a narcotic poison. Alcohol has been definitely classed with ether and chloroform as a narcotic poison, but, furthermore, it interferes with the white blood corpuscles that destroy the disease germs. The alcohol passes as alcohol into circulation, and paralyzes the white blood. One drink for the time being will make every white corpuscle drunk, and while it is in that condition, it cannot compete with the deadly disease germs continually coming in from the air, water and food. The result of investigation shows that the deaths from pneumonia will be in proportion to alcoholic conditions of the blood. Deaths from consumption are directly in proportion to the amount of alcohol consumed; and to sum it all up, the results of hundreds of thousands of investigations show that forty-four per cent of all the deaths that occur are due to this cause. There are a thousand deaths every year out of every 61,000 of population, but out of the same number of total

abstainers only 460 deaths. 440 deaths out of every thousand are due to this cause. It means, when applied to practical life, that alcohol kills about 700,000 American citizens every year. It slaughters our people at the rate of nearly 2,000 a day. It is difficult for the mind to grasp the magnitude of this slaughter. If a *Titanic* disaster could happen every day for 365 days of the year, the number of the dead would lack 200,000 of being the number that alcohol slaughters in America every year.

I have sought to get the measure by comparing it with the destructiveness of war. Investigation goes to show, and I have the results, I think, that war has killed and wounded on the battlefield, about 2,800,000 men since the world began to record the history of all the battles in every land. Alcohol is actually killing today in America more men in one year than all the wars of all the world of all nations has done in 2,300 years. We are appalled by the slaughter when a ship goes down. We are staggered by the slaughter of a great battle, but think of it! If all the ships that have ever sunk beneath the angry waves of the ocean were sunk at one time, and all the men that have fallen upon the soil of all lands of all times were combined in one, they would not represent the dead and the dying that each year of our Lord now registers in the United States of America alone as the result of this great destroyer. I know what a calamity it is if a nation be overtaken by modern war, un-

prepared. This is a source of deep interest to us, when a country is continually unprepared for war. I know what a calamity it would be if some military nation were to declare war against us today. But I want to tell you as a cold, scientific man who has made these investigations—I tell you it as a patriotic citizen—I would rather see every nation in the world declare war against America today—I would rather see my defenseless country compelled tomorrow morning to turn and face the combined simultaneous invasion of all the armies of the world, than to see this great internal destroyer continue unchecked his deadly ravages throughout the land.

But appalling as is this record of the direct destruction of life, it only tells a part of the cost.

The scientists who met three years ago in London to investigate this subject described alcohol as a debilitating proto-plasmic poison, which is used as a beverage, and is destructive and degenerating to the human organism. Why did they use that horrible word degenerating? Because in all the investigations the fact appeared that the characteristic of this toxin is that not only like every toxin, will it attack all living tissue, but it has an affinity for the tissue associated with evolution, and the effect is like a hot iron on the flesh, it sears it. The characteristic of alcohol is that it is deadly in its attack upon that tissue. A plant evolving along certain lines, if watered with alcohol mixed with water, will revert back to the wild state. The

domestic family, evolving along certain lines, if brought up on alcohol from infancy, will be wild, and talk like heathen.

You have the red man on the reservation; let him get drink and it is not long before he wants to turn savage again. Take the black man, and let him indulge in excesses, and it will not be long before he is a cannibal again. The result of my observations, is that the black race in its destiny will largely be determined by whether or not you eliminate this great destroyer. If you do, the future will give beautiful and glorious results; if you do not, we will see a multitude of instances of the lapses which now unfortunately occur to startle the nation. You take a white man, of any type, an evolution of the highest kind, a tender-hearted man, and let him come under this toxin, and it will not be long before he will pass from the high type to semi-civilization. The noblest man that ever lived can be dragged down to the lowest level by this destroyer. Temperate drinkers at the age of 20 live on the average, only 13 years more; 28,000,000 American citizens wounded, that would be classified as dangerously wounded if wounded in war. What an appalling consideration.

But that is not the only crime. The future of the life of the species is put in jeopardy. When parents are degenerates, this thing will not only smite them, but will blight their offspring. If you water a fruit tree with alcohol, there will be a blight in the flower. If you bring up animals

on alcohol, only about seventeen per cent of their offspring will be normal, and over eighty per cent will be abnormal. In the human family, exhaustive investigations have shown that if both parents are total abstainers, the children themselves will not only be blessings, and healthy, but there will be no danger in maternity, no accident in birth, over one per cent. But if the parents are simply temperate drinkers the accidents come up to twenty-five per cent, while in the case of heavy drinkers it will reach seventy-two and one-half per cent. Of the number born of total abstainers, the deaths are only seventeen per cent, of those born of temperate drinkers, twenty-two per cent, and those born of heavy drinkers, thirty-two per cent. You double the number of your children by simply being temperate drinkers.

Now, as to the life history of the children. Of the number of children born of total abstainers, the deaths are only seventeen per cent; of those born of moderate drinkers, twenty-three per cent; and of heavy drinkers, thirty-two per cent. If they are born of alcoholic drinkers, one child in every five will become insane. The records of insane asylums show that of 63,000, one in every sixty-three is an epileptic, one in every 67 deformed, and only about seventeen per cent are normal. Whereas, if you take the children of total abstainers, ninety per cent will be normal, no matter how hard the conditions may have been. That is the line of human evolution.

This puts us in the presence of a great law, with which all mankind must reckon.

I can understand how a young man might be reckless, how he might even take chances on his own life, but if he has a spark of nobility in his soul he is not going to take such deadly chances upon the lives of his little children unborn, his own flesh and blood that he brings into the world. It simply means that there is but one rational life in this world for men and women, and that is, a life of absolute total abstinence.

With these foundation facts established, it is very easy to see what the relation of the church to this great question ought to be. The church, humanly speaking—is the greatest agency to bring about the evolution of mankind, and to uplift the race. The attitude of the church must be that of endless, undying warfare against this great evil. I will not point out to you the attitude of the state, but I want to suggest it to your thoughts as you take up this question further. You will find, if you investigate, that this lowering of the efficiency, this cutting down of life, entails upon one nation alone, America, along with the burden of crime, a burden of sixteen billions of dollars a year. You will understand that, given an estimate of the average standard of character, a terrific depreciation appears in the standard of the nation. A nation must rise upon the average standard of character; it cannot rise higher. If you examine the political institutions of the nation you will find

where it is self-governed, that the dangers come in where the electorate is corruptible, and the elector is corrupt precisely as the citizenship is degenerate. If you allow the citizen to degenerate, the electorate will also be corrupt.

I believe that in America, with our great institutions, we should look to this question of the purity of our electorate. We should look at this question of the foundation of our institution. American liberties are hanging in the balance. I believe that liberty in this world has been kept back for centuries, because the average standard of men has been kept down through this great degenerating agency.

I believe there ought to be a great movement now, part of this great uplift movement of religion, to purify the daily life of the citizenship of the world; a baptism, a new baptism, in the principles of liberty, a new devotion. Each citizen of each country ought to help lay the foundations of national character deeper and stronger. We ought to get in and cut down as far as we can this destroyer. I believe, and I do not arrogate anything for my own country beyond the privilege of service, I believe America is constituted the great agency to promote the advance of every institution in the world. I can remember how the realization of this came over me. Looking out of my prison window in San Juan, where I had been watching the great Spanish flag fly, and thinking of the camps where the women and children were suffering, there came the charge

of San Juan, when the battle was raging about the base of the great Spanish flag that I was looking at. I held myself breathless. I saw it waver, and then slowly come down, and then I saw another flag, that had stars in it, go up in its place. I did not know whether my men and myself were ever again destined to stand out under the skies, and look up and breathe the sweet, fresh air of liberty—I did not know whether that would, perhaps, be our last hour, but I can remember, and I never shall forget, how the spirit, as it were, threw off the flesh, how my soul rejoiced, when I saw that flag of my country, not with the thought of conquest, but when I saw the Stars and Stripes waving there, and knew that Cuba was destined to be free. It was then that the realization came over me and sank deep in my heart, that America was constituted by high Heaven, as perhaps the greatest of agents of all time, to go forth and take the blessings of liberty, not only to Cuba, but to extend them all over this empire, and to go into all corners of the world to give hope to the people under oppression, to help to drive oppression back and back until liberty becomes universal.

But, I would say to my countryman, who would be animated by this patriotism, who would have his country be the effective agent in promoting the cause of freedom, that he must look not only to the standard of character here at home, but as a nation of Christian people we should extend the saving truth to other lands, and

cut off the ravages of this great destroyer as it breaks down the integrity of character, and thereby lay the foundation of great, glorious and permanent destiny.

In conclusion, it is in the domain of character that the greatest work lies; the work of religion has to do with moral things. The church takes account of all the phenomena of life, but the domain of the church is in the line of character, and the greatest thing in the world is human character.

I want to say here that my observation of it has given me a deep and abiding confidence in the purity of human character where it has not degenerated. I believe in men. I have seen them tested, when each man for himself would have been the legitimate law; and I think it is one great asset coming out of the *Titanic* catastrophe that overtook our brothers recently, that in it you find the average man vindicating the fact that he is made in the image of his Maker.

I believe that as this great work of the church displays its potentiality, as it gathers the great of all nations in its fold, it will be found that we must have cooperation, ever-widening cooperation, brother to brother, neighbor to neighbor, city to city, nation to nation, race to race, and such a cooperation can only come about through the work of religion, the teaching of the gospel, the extension of appreciation of the Golden Rule.

It is true in America that we have English and French and Dutch and German and Swede,

people that have mutual hatreds abroad, and here their hatreds are submerged.

In America all the peoples of the earth, Jew and Gentile, white, black, yellow—they are all beginnings of a brotherhood. I claim that it ought to go further, that the United States of America ought not only to demonstrate in its own conscience the principles of the brotherhood of man, but that in all our foreign policies we should recognize that the nation is a great and beneficent agent in the hands of the Almighty to make brotherhood universal.

You remember the Master said to those who came and asked Him who were to go to Heaven, "He that doeth the will of my Father which is in heaven." Men and nations must execute that will. I know it is the Father's will to bring about the brotherhood, but men must execute it.

Every time on Sunday that I am aboard a flagship, at 10:30, when the bell begins to strike, I pause and take off my cap and see the Stars and Stripes come down from the peak, and I see another flag go to the yardarm, a flag with a blue cross on a white background, and then I rejoice, when I see the Stars and Stripes come up on the yardarm halyards and see our nation's proud flag stop reverently just beneath the flag of the cross. You patriotic Americans know how you feel toward the flag. It is not necessary for me to point out that you would never allow any other flag made by the hand of man to be hoisted above the Stars and Stripes. You think it is a proud

flag, and it waves proudly above the things of this world, but you will not have the highest conception of your country's flag unless you can see it there, looking up and seeking help and guidance and strength of the flag of the cross above.

And the thought I would try to crown my suggestion with is this: The very heart of the uplift work of the world is to remove this universal destroying agent that is blighting the world; that America, unregenerate as she is, is the nation to take the leadership in the work. This Men and Religion Forward Movement shows that, in spite of the fact that for several decades we have been engaged in commercial enterprises on a scale never known before, that while materialism and commercialism have seemed to sweep the earth, still it has not caused the great heart of mankind to degenerate. And out of the dangers of materialism and selfishness in America, I would say to my countrymen as you go forth to take part in this uplift movement, remember, it is not only an individual thing, it is a national thing, and think of your country as a nation that gets a direct call from the cross that is above the Stars and Stripes, not the desire to gain great wealth or the material acquisitions of this world, not the desire to conquer others and register victories in battle, but let it be recorded in the ages to come, that our nation recognized that the noblest thing for a nation, as the noblest thing for a man, is to render useful service; and let us resolve that, as far as we can contribute to it, we

will help to determine the great world policies. We will have for an objective the noble purpose to have America render the very maximum useful service for all the human race.

THE CHURCH IN RELATION TO COLLEGE AND UNIVERSITY STUDENTS

FRANK STRONG, LL. D.
Chancellor, University of Kansas.

The life which Christians share in common is the essence of Christianity. It manifests itself in many differing forms and includes the whole round of human activities as affected by the common life of Christ and his people. It shows itself in an organized form of worship. It shows itself in tremendous intellectual activity. It shows itself in a new and higher moral sense. Christianity, however, is greater than any single manifestation of its life. It is greater than its intellectual life. It is greater than its moral life. It is greater than the church, its organized form. Nevertheless the church is its chief exponent. From it as a center have come in the largest degree the moral standards and the intellectual life of Christianity.

The Church of Christ as a historical institution has proved itself through many centuries of experience. It has shown its divine mission by its works. Its machinery is in human hands and is therefore subject to the weaknesses and mistakes of everything human. It has sometimes been slow to accept the results of progress and scholarship. It has not always been tolerant. It has sometimes failed to be the first to stand for the

divine necessity of human rights. But on the whole it has been the great engine for the uplift of the race, the most powerful promoter of human rights and the friend of all progress, and in it lies our future opportunity.

One of the greatest of American writers, now full of honors as of years, has recently said that "all of human life has turned more and more to the light of democracy." Modern aspirations for universal high and noble living have largely come through the development of the historical religion which we love, whose organized instrument is the church. The results of the toils and dangers of the past have been a crystallization, the world over, of human hopes, a vague defining of a world demand, a growing conception of the real meaning of life.

What this world demand is, may not so easily be defined. But if one may undertake to generalize upon a multitude of indefinite yet very real factors, this world demand, this crystallizaton of human hopes, is something like this: It is a powerful, insistent and well nigh universal demand that all the relations of life shall be so adjusted, that every man shall have a fair chance for the development of the best in his own life and for the doing of the best service for the generation in which he lives. But this is in other words the striving after democracy. In still other words it is the striving after the Kingdom of God. It is the striving after the ideals and standards set up in the New Testament and by

the great Figure about which the book was written.

When we come to look into the teachings of the New Testament as they touch modern life, it becomes clear that we ought to expect that people who had felt its message, that the church which is its organized agency, would be seeking after the very things that the world demand is contemplating. It all coincides on the one hand with the teaching of individualism as laid down in the New Testament, that each man stands on his own responsibility before God; that all men are equal in the lime-light of the eternal; that no accessory circumstances can be allowed to determine a man's spiritual rights.

Over against it, on the other hand, is the supplementary part, which makes up the other half of the law, that one must love his neighbor as himself; that man's life does not consist of the abundance of things which he possesses; that real service is the mark of Christian faith; that if any one would be great among us let him be the servant of all. All of these things are common to the Christian faith, and on them democracy is founded. Happily for mankind, these things are summed up in one great, concrete personality. This world hope then, for which the Church is responsible, is that each man, be he Asiatic, African or Anglo-Saxon, may have the opportunity and the knowledge necessary to develop himself to the full stature of a man in Christ, in order that he may after the manner of

the Nazarene serve the generation in which he lives.

Has the university or college any necessary relation to this world demand, this coming of the Kingdom of God? In the first place, it would seem reasonable from a casual consideration of the matter that it should have, because of the fact that the university either in name or in substance has been an instrument inseparable from the growth of our civilization. It is an ancient instrument for the development of the race. The handing of the torch of learning from one generation to another has been due, not so much to individuals, as to some organized method of conserving the knowledge and moral achievements of the time. Universities, therefore, ought to have some relation to the great world demand and to the Christian religion on which it is based.

They ought to have some definite relation to the church, for they are themselves, in their modern development, a result of the Christian movement. The church from the earliest times has generated and fostered education. Christianity and the book which is its greatest exponent have invariably been in every age a tremendous intellectual stimulus and have led to great intellectual development. They have done this through the freeing process that they bring to every sincere adherent and from the fact that the movement has given rise to remarkable literary and intellectual achievement. This in itself has

forever linked up the instruments of education with the great religious movement in which we are interested, because universities, too, are a great freeing agency and because liberty is alike the breath of life to true religion and true knowledge. I take it for granted, therefore, that it is of the greatest importance that there be the strongest possible alliance and cooperation between the church and the university.

While the Christian Church has recognized this in connection with its own schools and has shown great persistence in the support of education when controlled by the church, it has been strangely blind to its duty toward education controlled by the state. When considered in the main, American education, elementary, secondary, and higher, is overwhelmingly in the hands of the municipality or the state. In higher education the growth of state-supported institutions has been phenomenal and in many parts of our country the predominating intellectual force is not the denominational college, but the state university. The growth of democracy and the demand by the people that they have institutions under their own control, is enlarging the field of state-supported institutions. There is no evidence that this movement will be checked. On the other hand, there is every indication that it must continue and there are not wanting those who say that in the not distant future all the states of the Union will have as the pinnacle of their public education, a state university.

In high schools from which universities and colleges are recruited, the number of students enrolled in private high schools in the United States has not kept pace with the growth in population. In 1890 there were in private high schools, 15 for each 10,000 of the population. In 1900 there were 14 and in 1910, 12. Public high schools, on the other hand, have shown a great increase over the growth of population. In 1890 there were in public high schools in the United States 32 for each 10,000 of population, in 1900, 66, and in 1910, 133. In total enrollment the per cent of increase in public high schools in 1900 over 1890 was 155; in private high schools it was 15. The per cent of increase in public high schools in 1910 over 1900 was 83; in private high schools but 5.

The figures for universities and colleges are just as impressive. In universities on a private foundation, the percentage of increase in enrollment in 1900 over 1890 was 70; in public universities 218. The percentage of increase in private universities in 1910 over 1900 was 52; in public universities 91. In 1910 the ten larger and more important private universities had a total enrollment of 27,289, while the ten larger and more important state universities had a total enrollment of 34,245. The rate of increase of these private universities for ten years was 52, and that of the public universities 89.

In America the church cannot get along without the public university. In many states the

number of students in the state university coming from homes affiliated with any one of our most powerful Protestant religious bodies, outnumbers the total enrollment of the colleges supported by the same denomination. In many of the larger state universities there are more Methodists than in any Methodist college or all of them put together. The same is true of Baptists, Presbyterians, Congregationalists and so on. When we consider the state agricultural colleges and normal schools, the figures are still more startling. In the state from which I come there are over 1,500 Methodists (the largest denomination in the state), in the state institutions of higher education. Our denominations have never given an adequate and sympathetic consideration to this great body of young people. On the contrary the attitude of the Church, as a whole, has been to make them feel that they are either looked upon with grave suspicion by the denomination itself or cast out as unworthy of the watch-care and guidance of those who control the destinies of the denomination. This influence works in more ways than one. In one considerable Protestant body this attitude of the Church has had a reflex influence upon the attitude of the denomination toward all higher education and has produced a suspicion in the denomination itself that higher education, whether in state institutions or in denominational colleges, is unnecessary and dangerous. It goes without saying that an unintelligent and un-

educated religious body cannot in these times propagate itself and do its part of the world's work.

Observation in many institutions and accurate information from administrators and teachers, and from the great and powerful agency of the Young Men's and Young Women's Christian Associations make me entirely confident that the moral and spiritual life of state-supported institutions is fully as strong and pure and wholesome as it is anywhere else. State institutions are in fact strongly Christian. While their religious elements are very diverse, the overwhelming majority of their student bodies, reaching sometimes to over eighty per cent, are affiliated with the religious bodies that make up the great mass of historical Christianity. These young people are profoundly interested in religious things. They are going in large numbers into foreign missionary work, into social settlement work, into the work of the Christian Associations, both at home and abroad. They welcome the sympathetic counsel of their own church. They expect encouragement and prayerful, generous guidance, not suspicion and criticism. Shall the Church lose its hold upon this great body of young people who constitute the best blood and brain of our denominations?

In the meantime the number of men fitting themselves for the ministry has declined, and we as a Christian people have been zealously striving to increase this necessary supply by fellow-

ships and scholarships, in themselves questionable, by appeals to denominational prejudice, by the development of unnecessary educational institutions and the dissipating of denominational energy thereby, when it ought to have been evident to all thinking people that such an attitude as I have described toward a great body of young people in state institutions, than whom there are no more devoted, honorable and consecrated young people in our country, could have but one issue, and that is to drive from the calling of the ministry many of the ablest and most thoroughly trained of our young people. The supply for our ministry is at hand and there is no reason why it should not be had, if our Protestant denominations will, before it is too late, set themselves to an adequate watch-care and oversight of the young people in state institutions.

It is a matter of great importance that the ministry of the Christian Church be recruited to a considerable degree from those who have had as large and varied intellectual experience as possible. They should have touched elbows with as many different classes of men as circumstances will allow. They ought to have had an opportunity to see the changes in religious thought that must necessarily come to a large number of men and women. They ought to have learned the multitude of forms that religious questioning takes. They ought to have the breadth of view which modern civilization

demands. They ought to have worked out their own salvation and come to a sound and unalterable position of their own in regard to religious life and practice, by facing in their own experience the changing problems of these perplexing times. They ought to have had, in other words, the great breadth of intellectual discipline that a large university only can give. The truth is that there are many mature minds looking toward the ministry, that need the stimulus and freedom, the strengthening of their mental and moral fiber, that life in a large institution only can give. In the part of our great country from which I come, this is, in general, possible only in state universities.

There are many other reasons why universities must be linked up with the Christian movement. The university is a place of ferment. Thus the spirit which governs it must be always a tremendous intellectual stimulus to new thought. But so is the spirit of Christ, for it is the truth that shall make us free. They together have furnished the impetus and ground work for the new democratic movement. Liberty would have been dead in Russia long ago, except for the centers of ferment in Russian universities. There would be no new Turkey without the Christian colleges, planted there by us. China and India and Japan owe a vast debt to the schools and colleges that have accompanied the carrying of the gospel to all the world. The universities of Germany have always been cen-

ters of ferment and unrest, so have those of England, and the democratic movement in America from the earliest times until now owes more than it is likely to acknowledge to Yale, Harvard, Princeton and Virginia and especially to the great state universities of the middle west.

Again, universities support a sound, intellectual discipline. Our most important social, industrial and economic questions are based upon intellectual as well as moral and religious considerations. They must be solved on a logical as well as an ethical basis. The specific conditions for which true Christians have been striving are not going to be brought about by uneducated or falsely educated men. They are to be brought about by men who, in the first place, are as skilled as universities can make them, in the fundamentals of right economics, in a true regard for the principles of sociology, in a thorough study of the industrial order, as well as men who are morally sound and who are themselves actuated by the Christian motives that underlie our civilization. It is impossible to separate life into its parts and it is useless for us to expect that a good man can be a safe leader in the complex problems that confront us, unless he is at the same time a learned and experienced man.

University men respond to the direct appeal. They demand the highest kind of sincerity, the most fundamental qualities of honor and integrity. They, perhaps, more than many others have learned that religious manifestations differ

in different ages. For them methods of expression have changed. They do not look upon the Christian life from the same angle their grandfathers did, but they are no less strenuous and sincere in their faith than the generation that preceded them. We cannot, therefore, expect that the formulation of the Christian life and doctrine for the twentieth century can be the same that it would be for the tenth century. While it is true, in a sense, that the gospel is an old gospel, it is more fundamentally true that it is always a new gospel, differing in every age, adjusting itself anew to every permanent shifting of the fundamentals of our life. The gospel and its teachings prove again and again to be applicable to a complex civilization as much as to a simple civilization; they appear as the foundation of a natural and authoritative claim upon the black man of Africa, upon the Chinaman just emerging from a land of mystery, as well as upon the most learned and cultured of our race.

The university man understands better than many others that the increasing complexity of modern life has brought it about that there are many agencies for the development of Christian truth and the carrying out of the teachings of Christ and the New Testament. Christianity has always been larger than the formal side of organized Christianity, but there never has been an age in which Christianity was so much larger than its original organized form. This is made

evident by the many differing activities, which our civilization is giving rise to, that are thoroughly Christian in their spirit and form, but not officially governed by the Church. This of itself demonstrates the enormous power that the teachings of Christ and the New Testament have developed and how thoroughly they are becoming the ground work and foundation of our life. Such a condition would have been anomalous one hundred years ago. And is not this as it should be? The Church, the great power-house of the Spirit, which supplies the never failing power to all the agencies that make for the Kingdom of God? Or, do we wish that the Church had increased its borders as rapidly as the ages changed, so as to include within its own organization and control every agency of the Kingdom? Verily, the instruments through which the Founder of our religion works are becoming more and more novel and more and more complex. But Christ is master of the ages. We may take it for granted that the tremendous world movement which he has started will never be allowed to decline for the lack of organized effort.

College men demand power. They will not respond to a dead Christ. They surrender to a living Christ. They are not looking for a human teacher. They are looking for a divine guide and friend. Therefore, college men must be held to faith in the authority of a divine Christ, whose authority is attested not by reli-

gious forms or creeds only, but by the mighty power of his regenerating life. The college man detests ranting and cant. He will not listen to one who comes to him in the name of the great Christ to speak on a subject that he regards as the most delicate, the most momentous and the most personal of all subjects, unless the ambassador shows that he has the character, the sincerity, and the power that such a message demands. The ambassador of Christ must speak with power, with a soul clean and generous and Christlike. He must prove by the greatness of his life, his service and sacrifice, that he is worthy to speak with authority.

The church must have, the university man believes, an exceedingly definite conception of its duty toward modern life. He believes that this conception must be based upon a thorough understanding of the unity of life; that religion, if it have to do with us at all, must have to do with us entirely; that compliance with religious forms and ceremonies does not of itself constitute a religious life; that the old separation of the religious and secular is impossible and fatal. He believes that the church must have the clearest kind of relation to the definite questions that concern the advancement of the noblest and best in our civilization. It must not be afraid to attack the question of vice in cities. It must speak in no uncertain tone in regard to the injustice and wrong that come to individuals and the race through the employment of women and children

for industrial profit. It must be willing to attack the problem of poverty, of a fair and reasonable distribution of wealth. It must feel a genuine concern for the poor. It must realize that the Kingdom of God cannot come on earth amidst unjust and oppressive social and economic conditions.

The church requires increasingly, the service of thoroughly sincere and godly men, trained in our colleges and universities. It is not so long ago that the economist undertook the solution of economic and industrial problems on the logical basis only. These seemed to him to have very little relation to religious and ethical teachings. Indeed, treatises on economics put forward as one of the bases of consideration, substantially this thesis. A more thorough study, however, of these problems and a longer experience in connection with them, has made it certain that it is not sufficient to have simply a logical attempt at their solution. The scientific investigation, through historical research, of the democratic movement in the sixteenth and seventeenth centuries has made it plainer than it formerly was that it is impossible to separate the economic and the religious side of our civilization, that the form of religion which has come down to us from the past is so interwoven with the development of our social and economic fabric that the two cannot be separated.

The growing conviction that has come of our experience of the last few years with the im-

mense corruption in our cities and states and the relation of educated men thereto, has again made it entirely clear that those who are to be our guides in the present complexity of affairs must be sound and godly men. The man who more than any other debauched a great city on our western coast was a graduate of a state university. Two men lately on trial for their lives charged with the greatest crime in the decalogue are graduates of a denominational college. Verily it is not enough to train men's minds.

The university man believes that the religious leader of the present may not depend as he did in the past upon logical definitions of religious truth. In other words, we cannot expect to get men universally to accept beforehand, logical statements of religious belief. I do not in any way undervalue creeds. I believe in them. Yet the attitude of men changes in different ages. All of the agencies of our time, all of the circumstances of our life, are driving us to an appeal to experience, are making us rely upon the results which a movement achieves. We do not depend upon a priori considerations. We are not deductive in our way of getting at religious belief, we are inductive. We expect, therefore, to rely upon experience in dealing with men and their religious life. We must be willing to put our religion to the test. We must believe and be able to assert that if a man will do the Master's will he shall then know of the doctrine.

As long as it seems clear that we cannot, as

in the past, depend so largely upon formal expressions of religious belief, it is more than ever necessary that loyalty to a divine personality be the sheet anchor of our religious faith. To displace the concrete and powerful conceptions that lay within formal definitions of spiritual truth and formal religious creeds with vague and uncertain relationships and beliefs will be fatal to religious leadership and to the growth of the Kingdom of God. We must have some concrete example of what the ideal is toward which we are striving. We must have some tangible expression of what God is and what he means men to be. The college man understands what loyalty means. His religion is bound up more and more in a profound loyalty to a great concrete personality. He is also trained to loyalty to what Christianity has done. He believes that Christianity is the basis of our civilization; that upon it our society has been developed and our institutions have grown; that everything we have and are as a race is inextricably bound up with the development of the historical religion of which we are a part. He feels, therefore, that whoever accepts from the past this tremendous inheritance and makes use of it in his own life is under some obligation to the movement which has brought it about. He who seeks the protection of the flag must be loyal to the flag.

The college man longs for unity in the Christian Church. He is grieved and disturbed by the divisions in Christendom. He looks with

ardor for the time when there may be, not uniformity, but real unity, when the substance of Christian faith may be common property and the basis for a common life. Therefore, he is not strongly denominational. We must expect that the rising generation will look less and less upon the importance of denominational divisions. The whole tendency of our education, going as it is into the hands of the state, is throwing together into one great body the Christian young men and women that resort to our universities. They are necessarily trained to a high degree of cooperation, unity and tolerance. Not only is this true of state universities, but in the main it is true of all universities and colleges. In a very real sense there are, with few exceptions, no denominational colleges left in our country. Most of our colleges called denominational, while in truth soundly Christian, are no longer bound by denominational tests. Therefore the whole trend of modern education in America is almost certain further to weaken denominational lines and powerfully to assist the movement toward Christian unity.

The college man also has a far view. His training leads him to some understanding of the world as a whole. He is accustomed to thinking and speaking of large things. The world movements of the present time, so immensely significant, have thoroughly engaged his imagination. He looks with joy upon the development of liberty in China, is profoundly impressed by the

opportunities that the Orient presents for the spread of the gospel. In ever increasing numbers, therefore, he is with humility offering himself for sound leadership, for true service to mankind. He has received much from the past and that with whatever accumulations he may add, he will hand on to the future. He understands that this leadership must be trained leadership; that it must be sound moral and spiritual leadership; that it must be pointed toward the consummation of things in which each man must have a fair opportunity for the development of his own individual life for the sake of the community and race with which he is connected. For that reason he feels that the greatest of human conceptions was that of the unity of the race through the gospel which the great Apostle to the Gentiles took to the imperial city of Rome nineteen hundred years ago. He laments with us the fact that the city perched on its seven hills was not able to understand the opportunity thus presented to it. If it had understood, it might still be the imperial and eternal city to which all the world turns for its religion, its economics, and the governing principles of its whole life. If it had understood, the world might now be converted; Christendom might not be split into a hundred different sects; China might not be just emerging from her centuries of sleep; Africa might not be darkest Africa; war might have ceased on the earth.

The relation, in our age, of America, the great-

est of missionary nations, to the great world missionary movements, is for the college man a vital one. For those movements can never be religious alone, any more than the Reformation could be. They are economic, social and political as well. And who can estimate the immense advantage to the far East during this time of turmoil and transition of the conservative centers of missionary culture and influence planted there by us? It is the adoption of this conception of race unity contained in Paul's interpretation of historical Christianity, that may make this nation greatest in the world's life. There the great Western Republic may expect to reach the influence and power of a new world empire, not in territory, not by great fleets and armies, not in trade and commerce, but in planting by its missionary efforts, centers of spiritual power and culture in distant lands, as Rome established its colonies over the world. Then it may carry the seeds of a superior civilization and make itself the teacher of the world in peace, justice and right living.

Colleges and universities must be held for Christ. The Christian Church must put aside prejudices of sect, must cease to demand of the growing generation now in our colleges the same modes of religious expression that were adequate for our fathers. It must join hands with colleges and universities of whatever name; state as well as denominational, for the safeguards that a strong Christian people can throw

around young men and women. It must expect to encourage a right adjustment of faith and knowledge. The church must prove itself to the young as an organization that is full of a Christian democracy; that is burdened with the woes of our least favored brethren; that groans with the sorrows of laboring women and little children, that is aflame with the purpose to make all life square with the teachings of the Lord and Master of us all.

POWER

Reverend John H. Jowett, D. D.,
Fifth Avenue Presbyterian Church, New York

I am going to ask you to consider an exceedingly familiar word which has been constantly in our hearts day by day, almost every time we prayed—the very familiar phrase, "Thy kingdom come." The Kingdom comes just as God's thought and spirit become dominant, His grace pervading human affection and His counsel illuminating human judgment, His purposes modifying human desires, and His will controlling human movements. Thy Kingdom come—and the Kingdom comes when His throne is revered, and when the Lamb who is in the midst of the throne constrains our will in glad and spontaneous obedience. The Kingdom comes just as human relationships are shaped and beautified by the character of God, His righteousness expressed in our rectitude, His grace flowering in our consciences, and His love finding a witness in all things that are lovely and of good report.

The Kingdom comes just as the King is honored, just as the King's statutes become our song, and therefore this is a prayer with us, "Thy kingdom come." "And after this manner pray ye; our Father which art in heaven, Thy kingdom come." And how shall we offer the prayer?

In the first place, we ought to offer that prayer

as seers. What I mean is this: That our soul should be possessed by the glorious vision of a Kingdom, the vision of the world held in the majestic, yet gracious sovereignty of God. When we pray for the Kingdom to come, we must see it. The beautiful land for which we pray must be ours in holy vision and holy dream. That is to say, that the poet within us, or, if you will, the prophet within us, must be at will and at work every time we pray. The poet within us is the mystic architect and builder in the soul who builds his temples even before the first stone is laid, and before the first sod has been turned. The poet deals in the vision of the finished city, even while there is only a shanty on the ground. The poet sees the shining minarets and shining towers, even while he stands on the first clearing of the desert wastes. The poet dwells in the quiet haven, even in the midst of the stormy seas, and the poet hears the pipes of peace even in the clash and tumult of war. The poet is carrying the vision of the finished work, even when the work is scarcely begun. I want to advise, if I may, all my fellow-laborers in the Kingdom of Christ, that they retain in their eye the vision of the perfected city, even though we have only just begun to build. I say that the prophet's vision was, if you will, the perfected vision. It has always been characteristic of prophets, great apostles, great psalmists and saints. If there were space, I would turn to the Old Testament, to that fine dreamer-prophet, Micah. I think I

could show you that Micah carried about in his eye the vision of the Golden City, and saw the city perfected that he was going to build. I need not tell of Isaiah, whose eyes, all through his life, even when he was gazing upon ravages and rebellion and social and racial defects, were always filled with the radiance of the finished work. I think of the praise that begins that glorious thirty-second chapter of Isaiah. Isaiah lifts his eyes and begins the psalm by singing of the glories that shall be. Then, while he is standing in the midst of the waste he says, "And the king shall rule in righteousness, and princes shall reign in judgment and a man"—any man the type of man—"shall be as a hiding place from the wind, and a covert from the tempest, as streams of water in a dry place, and as the shade of a great rock is a weary land. And the eye of them that see shall not be dim, and the ears of them that hear shall hearken."

And all the time that he had that vision he was in the midst of a world in which kings and princes were ruling in iniquity and in which the eyes of those that saw were dim, and the ears of them that ought have heard were deaf. It is certain that Isaiah carried the vision of the finished city in the midst of an imperfect world. It is certainly true that in Colossians, Ephesians, Philippians, perhaps particularly, you always find the apostle, Paul, lifting his eyes away from the work—that is, to the glory and radiance of the finished achievements: "While we look not

at the things that are seen, but at the things that are not seen." It is the glory of the vision, "I press toward the mark unto the prize of the high calling of God in Christ Jesus." It is the Paul of the ideal. There were in his teachings, you find, swaying and thrilling and determining notes of the outlook.

It was certainly true of the apostle John, "I, John, your brother and partaker in the tribulation and kingdom and patience which are in Jesus, saw the holy city, the new Jerusalem coming down out of heaven from God." And when John said, "I saw the holy city," how little of it had been built! In place of the Kingdom, he looked toward the imperial throne with her festering luxuriousness and her sensualism; her pride instead of the Kingdom,—Rome, instead of Jerusalem; Nero instead of Jesus. "And, I, John, saw a new heaven and a new earth, and I saw the holy city, the new Jerusalem." It was certainly the song of the apostle John, who carried the vision of the finished pile even when scarcely one stone had been raised upon the other.

And surely it was the song of our Lord. You must have witnessed it in reading the Master's life, how he would look at the man and address him in the terms of his finished manhood. "Thou art Simon; thou shalt be called Peter." Thou art Simon, a mere hearer, loose as gravel; thou shalt be Peter, a rock. He addressed the individual man in the terms of his finished manli-

ness. As soon as Zacchaeus began to turn, He said: "He also is a son of Abraham." Our Lord carried the finished vision in the imperfect work.

And one other word which seems to me to be full of tremendous vision: "I observed Satan as lightning fall from heaven." It was the vision of the domination not yet accomplished; and therefore I urge you, my fellow-laborers, to be as seers, carrying with you some vision of the Kingdom to come, some fascinating vision of the perfected man and the perfected city and the perfected world, His will being done on earth, even as it is done in Heaven.

And I would give you two reasons, briefly, why I offer that counsel. For myself, I always think that unless I can continue constantly carrying in my eye the vision of the perfected work, I am in constant peril of forgetting the glory of that goal in the distraction of the great task. What I mean is this: If a man loses his vision, he will spoil his present work. If we lose the vision of the end, the very means we employ will become enthroned as the ends themselves; and therefore, I say, carry in your eye the finished vision in order that the things that are immediate, and intermediate, and instrumental, shall not become sovereign and dominant and final, but shall be regarded as of secondary importance to the great and glorious end.

Carry with you some vision of the perfected work, also, because of the vital inspiration which

is always born of the sight of finished achievement. I suppose we more readily recognize the principle when we regard it in its negative aspects. Consider a man who is always fixing his eyes on the contemplation of finished disorder. The man who sets about his work, contemplating defeat, is marching to it. If a man keeps his eyes even on the possibility of defeat he will squander his forces all along the road. To anticipate defeat is to prepare for it; but to live in the contemplation of triumph, to labor with Simon in the sureness and vision that Simon will become a Peter; to work upon Zacchaeus in the radiant confidence that Zacchaeus may be a worthy follower of the patriarch Abraham, is to fill the hand with energy. The mind is to be continually fixed, if by any means this man may be brought to his perfectness in Christ Jesus.

And therefore, I say, carry the vision back, continually lift your eyes on the glory you have been witnessing. Every time you pray, "Thy kingdom come," let your eyes be filled with the glory that has been unveiled to you.

"Thy kingdom come." Offer the prayer *as laborers*. The seer must also be a soldier. What we need today more than anything is soldier-saints, crusading seers, practical prophets; the vision must get into our mind as ideal. It must get into our hearts as desires; it must get into our souls as verities; it must get into our very bodies as the energy of the surrounding elements. My brothers, we must have visions,

but we must not be visionaries, we must be suppliants, but we must not be cloistered and exclusive.

I like that phrase in one of the prophets where he speaks of the "valley of vision" not a mountain, but a valley whence the mountain is seen. It is the man who is laboring away down in the valley who has the vision of the mountain heights. It is a man bringing the glory of the Transfiguration down into common practice of godly life; it is the man enjoying his vision while he is using his mattock and his spade and his hammer and his trowel. It is the seer at work. I like this collection of texts in the Holy Bible which I put together as they came across my mind.

"Jerusalem, thou art builded as a city that is compact together." That is the vision. "Build thou the walls of Jerusalem." That is the order. "Let us rise up and build"; that is the whole purpose. "Was built with walls." That is the whole accomplishment. The builder must not only be a seer, he must be a laborer. And so in that prayer of John, listen to the music: "I, John, saw," "even so come, Lord Jesus."

And now listen to the laborer in travail, "I, John, your brother and companion in the tribulation and kingdom and patience which are in Jesus," in tribulation, "Was in the Isle that is called Patmos, suffering travail." He is the victim, the child of persecution; but in Patmos, in the very sphere of persecution, he has the vision

of the new Jerusalem; "I, John, your companion in travail," a laborer who enshrined the vision of Jerusalem.

It was most certainly true of the apostle Paul. He was a seer, he was a soldier, he had visions, he had glorious tasks. Well, listen to him for a moment: "That we may present every man perfect." There is the vision. "That we may present every man perfect in Christ Jesus." How does it finish? "Whereunto I labored." It is the seer and the crusader. "My little children," he says, "I am in travail again until now," night and day working, working. It is the seer enshrining his own vision in laboring tasks.

It was true of the master Crusader, "The Father worketh hitherto, and I work." "I must work the works of Him that sent me while it is day." I hear my Master say to you as well as to me, "Son, go work." You ask, "Where shall a man work?" Where shall you take your vision? I have no hesitancy about my first answer. Take your vision back, first of all, into your own calling; carry the vision there. Build a bit of the Kingdom in the sphere of your own labor, in the realm of your own affection. Cherish the very highest ideal of the world. Set thy life in the light of the Kingdom. Depict it in all the excellence of the Kingdom. Vision your ideal of what your work ought to be. That is, look at your own work in the light of the vision you have seen.

I remember in my first pastorate I once called

upon a cobbler, who labored in an exceedingly small room, and when I said to him, "Don't you feel, sometimes, very much imprisoned?" "Oh, no," he said, "When I have any feelings of that sort come up, I just open this door." And he opened the door, and through the door he had a vision of the infinite sea, and he found rest and inspiration by relating his cobbler's bench to the Infinite. As soon as ever he opened that door he allowed his eyes to wander over the great deep. He could then come back to his boots and begin work on them in the light of a glorious vision upon which he had been resting his eyes. I think that somehow expresses exactly what I mean, when I say, "Take your vision back to your own sphere of labor. Let the light of the Infinite just shine upon it, and then hold yourselves sacredly responsible to what you have seen; and then, diligently, if not painfully, hold the fair line of the ideal and make it visible in work and worker in one, and in every ministry of relation between you and your fellow-men."

Difficult? Why, of course it is difficult. What are we men for? What are we here for except to confront the difficult things, and bend them into obeisance to the power of the Sovereign Will?

And, what we are to do with our own calling and our particular vocations, we are to do with our wider vocation as corporate members of the city and state. When we go back to our city or state we are to carry the vision and put our hand

to the task, and supplicate, and labor, for I do not think anybody can worthily say, "Thy Kingdom Come," and give no consecrated strength to the travail that makes the Kingdom come.

In city and country there are crooked things needing to be made straight, and many bitter paths needing to be made sweet, and many sorrows ready to be shared, and many broken bodies ready to be healed, and many cloudy minds ready to be illumined, and many waiting hearts, waiting for spiritual cordial, many little children needing guidance, many young folks needing vision, and many captives moaning for freedom. "Is it nothing to you, all ye that pass by?" "Thy kingdom come." Offer that prayer as a seer, and then offer your strength in consecration, that you may go to the task and bring it to a triumphant conclusion.

And my last thought is this: Offer the prayer as a seer, offer the prayer as a laborer, offer the prayer as *a watchman*. We must watch for the coming of the Kingdom, if we pray for it, and we must proclaim the breaking day. The watchman of the old world did not simply proclaim the terrors of the night, but he also announced the wondrous breakings of the day. The old-world watchman cried, "The morning cometh"; and we should pray, "Thy kingdom come," and not only be seers and suppliants and laborers, but, I believe, watchmen, recording its coming. I do not know how far I may carry your judgment, but I think sometimes we

say too much about the night, and too little about the morning. I think sometimes we say something about the fastnesses of darkness, or at any rate, we say too little about the glowing splendors of the coming day. I wish we could have a society whose work it should be to watch for the signs of dawn and record the tokens of advancing day; and it is an honored and privileged duty. I should like to be a member of the circle whose duty it would be to watch for the marks of the Kingdom, and wherever possible, make them known. The symbol of the society would be the morning star, and its motto would be: "Say to them that are of a fearful heart, be strong." It would be a society of vigilant scouts, observing and recording sunrise, and the members would girdle the world in quest of good things. The daily papers would diligently search, not for noisome life, noisome gossip, but for great and winsome signs that the Lord was marching on. If you want anything inspiring and uplifting, from tomorrow morning, start on your newspaper, and go through it from page to page with eyes that have been anointed with the eye salve of grace. Search your paper for the signs of the Kingdom, and you will be perfectly amazed how one day's newspaper, if you are intently serious in your quest, will give you patent signs that the Lord is marching on. For, my brethren—and I am glad to use the language of optimism—our God *is* marching on. Let it be unifying to the ministers and the Christian

Church, and let the reverence of the social and national conscience weld all the peoples in fruitful brotherhood.

Our God is marching on, and we who pray, "Thy kingdom come," must be watchmen, able to point out as watchmen. You see the morning, the coming of the day. *We are saved* by hope, mind, but also *we save* by hope. He is an uplifting and inspiring minister whose people come before him on a Sunday, and go out of the church at the close of the service, with their eyes filled with the added rays of the coming day of the Lord. Said one leading citizen of Liverpool to John Watson at the close of the service: "The best thing about your ministry is that you put men in heart for the coming week"; and if ever there was a watchman it was John Watson. He had a great eye for the sunrise. He was not great on sad scenes, and when men were before him in the house of God, he was telling them the Lord was coming, here and there and beyond, until men went out to take up their burden again and when they got back to the old road they found a new light of halo at the old place and the repellent duty looked at them with a new face. Watchmen! "We are saved by hope."

So to the citizens of America say, "Behold your God, our God, is marching on"; and tonight, when in our privacy we kneel to pray, as we pray "Thy kingdom come," let our eyes be filled with glorious vision, our hands be offered afresh to the consecrated calling. Thank God for the

signs of the coming day. The Kingdom is coming. Pray as seers, pray as soldiers, pray as watchmen, "Thy kingdom come."

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